

NYPL RESEARCH LIBRARIES



3 3433 07994698 8

UNIVERSITY LECTURES.

Cocke
ZET



Nov. 1873
W. A. Winchell
not in U.S. Third, not in
105-29

LECTURES

ON THE
TRUTH OF THE
CHRISTIAN RELIGION

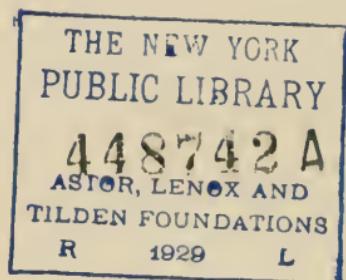
DELIVERED BEFORE THE STUDENTS OF THE
UNIVERSITY OF MICHIGAN ON
SUNDAY AFTERNOONS

REV. B. F. COCKER, D. D., 1821-1883. +
Professor of Mental and Moral Philosophy.

PUBLISHED BY REQUEST

DETROIT:
J. M. ARNOLD & CO., PUBLISHERS.
1873

L.T.



Entered according to Act of Congress, in the Year 1873, by
B. F. COCKER,
In the Office of the Librarian of Congress, at Washington.

*Printed and Bound at the Courier Office,
Ann Arbor, Mich.*

LECTURE I.

"If any man will do his will, he shall know of the doctrine whether it be of God."—JOHN VII. 17.

THERE are a great many opinions entertained by us all in regard to human duty, in regard to God and his relation to the world, in regard to a future life and our destination thereto, which rest almost exclusively on the teachings of the Hebrew and Christian Scriptures.

Were we asked to trace our opinion to its source, and state the fundamental reason for our belief, most of us would appeal to some text of scripture; we would fall back upon some utterance of Moses or Christ. But why do we appeal to the authority of scripture? Why do we quote the words of Moses or of Christ as though they were more reliable than the words of other men? Is it not because we regard the Bible as, somehow, a book *sui generis*—a book standing by itself—and having a *Divine element* in it, which sets it apart from other books, and enables it to speak to us with more authority than any other book on earth?

Most men now believe and have believed in all ages, that God does in some way reveal himself to man. In the economy of nature, in the evolution of human history, in the religious consciousness of our race, by prophets and seers

in some way, God makes known his will to men. Every nation has had its inspired men and its sacred books, which have been held in reverence, and appealed to as authorized expositions of the Divine will. The Vedas and the Laws of Menu among the Hindoos; the writings of Confucius among the Chinese; the Zend-Avesta among the Persians; Homer with the early Greeks; the Koran with the Mohammedans, have all been revered and quoted as, in some sense, revelations from God. And, now, without being under the necessity of affirming that these claims were utterly groundless, and that these books contained no elements of eternal Truth, the Christian nations claim that in the scriptures of the Old and New Testament, we have the fullest, the completest, and the best Revelation of the character of God and the duties and destiny of man. Christians generally believe in the divine legation of Moses, and the divine mission of Christ. Moses claimed that he was sent by God to legislate for the Hebrew race, and that the laws he gave to them were directly from God. And Christ claimed that he came down from heaven to make a fuller and more complete communication of the mind of God, and a larger revelation of eternal Truth. "To this end was I born, and for this purpose came I into the world, that I might bear testimony unto the Truth." They both professed to have a superhuman knowledge—to foretell future events which lay beyond the field of all human prevision. They both claimed to be endowed with superhuman powers—to do things which human skill and human science confess themselves incompetent to do.

And they both established a new order of society, which has exerted a mighty influence on the fortunes of our race, and which remains unto this day.

And, now, it is our privilege and our duty to examine into the nature of these professions, and sit in judgment upon these claims. We are not to be deterred from the most searching scrutiny by any fear that these claims are too sacred to be questioned by human reason, or to be tested by human logic. They both profess to have a Divine call; to come to us as messengers from heaven; and they offer to us certain credentials. We have a right to examine these credentials, and to judge of their validity. The Bible plants itself upon a certain order of historical facts; we may examine these facts; we may subject them to a rigid historic criticism, and we may ask, Do they warrant the claims which to-day are set up on its behalf?

This is the discussion to which I shall invite your attention in this brief course of lectures. There are several methods of inquiry open to us. Assuming that God has made a revelation to us in the laws and ideas of our reason, we might ask if the professed revelation contained in the Bible agrees with this revelation in the constitution of our minds. Or, assuming that God has revealed himself in the course and constitution of nature, we may ask, Do the teachings of the Bible harmonize with the facts of science? Or, inasmuch as the Christian Revelation (*i.e.*, the whole Bible) is based upon a continuous tissue of historic facts, spread over 4,000 years; a tissue which in numberless instances is

Interwoven with the history of the Five Great Monarchies of the Ancient World, and thus offers so many opportunities to be tested and detected, we may ask, Are the events recorded in the Bible historically accurate? Are the records confirmed by other histories, monuments, ruins, gems, medals, and coins? In short, is the Bible a history of real facts, or a collection of legends and myths, after the manner of the Iliad or the Vedic Hymns? This last is the course we propose to pursue, and if we can establish the facts, there will be no difficulty in showing that the doctrine grounded on them must be accepted.

As a prelude and preparation for this study, I shall occupy the rest of the hour with some observations on the spirit in which such inquiry should be conducted; and I remark, first, that sincerity of mind, honesty of purpose, a desire to know, and a willingness to obey the truth, are the first requisites to our success.

The investigation of truth is, of course, the proper business of the understanding (logical faculty); to observe facts, to scrutinize these facts as to their relative value and import; to examine the evidence on which facts that have not come under our personal observation and experience, are based and attested; to classify and generalize these facts; and then to infer the general principle or law which they reveal, is the office of the reasoning or logical powers. This is the inductive method of inquiry, sometimes called the "Baconian Method," because supposed to have been first inaugurated by Bacon.

And, so far as Christianity is an historical religion, that is, so far as it is founded upon the facts which are recorded in the New Testament, the facts of the Redeemer's Life, Death, and Resurrection; the facts of the early planting and training of the Christian church; and the facts which Christianity presents to-day in the world around us, we claim that Christian Theology is an inductive science, and we are to determine its nature as an economy, and its validity as a divine revelation, from an induction of all the facts. We are not unmindful that Christianity is a Life, as well as a Dogma. It is a vital experience for the heart, which is to be consciously felt; as well as a system of principles grounded upon facts, which is to be thought out intellectually. We shall advert to this peculiarity more fully by and by. At present we allude to it simply to protest against the sentiment first propounded by Schleiermacher, and now very positively affirmed in some quarters, that religion is exclusively an affair of the heart, and in no sense a question for the logical understanding.

In my judgment, this is an unsafe position to assume, and its advocates are treading on treacherous ground. A system of Theology which assumes and openly asserts a perpetual conflict between faith and reason, an everlasting antagonism between religion and science, cannot maintain itself in the world. Christianity cannot sustain itself in a ceaseless warfare between thought and feeling, between the head and the heart.

The intellect of man demands and must have its satis-

faction, as well as the heart. However much a man may desire it, he cannot surrender his honest convictions, silence all the questions of his reason, and submit himself to the ex-cathedra affirmations of a self-constituted ecclesiastical authority, even to satisfy the religious wants of his heart. A man must have settled convictions, definite principles, which send their tap-roots down to the very foundations of his intellectual being, or he can develop no strength of moral and religious character. A state of inward contradiction, of perpetual antagonism between thought and feeling, reason and faith, is death to all real earnestness. And if it is demanded of men as a condition *sine qua non* of their becoming Christians, that they shall surrender the high prerogative of reason, and cease to think; if it is claimed that the teachings of the church are not, and must not be subjected to the scrutiny of the critical and logical faculty, but must be blindly believed, the consequence will be that men will stand up in their God-given manhood, and assert their intellectual freedom in spite of all the anathemas of a self-styled orthodoxy, and the threatened fires of Tophet. Men will believe that God gave them their reason, not to befool or mislead them, but to guide them. They will believe that they are responsible to no man on earth for its exercise, and if they conscientiously use the rational powers which God has given them, they will at the last day meet his approval, better, at least, than if they had blindly followed any man; and so far they are right. We cannot crush out the honest convictions of men by an arbitrary assertion of dogmatic

authority. They will demand, it is their duty to demand, on what ground our pretended authority is based. We may answer, on the teachings of Scripture. They reply, yes, on your interpretation of Scripture, but we are just as able to interpret Scripture for ourselves as you are, and we do not choose to accept your interpretation.

They may even go so far as to ask, What evidence have we that the Bible itself is in religious matters an infallible authority? And they have a right to ask that question. It is the most natural and proper question that can arise in an inquiring mind, and it is our duty to answer them, not with reproaches and threats, but with reasons and arguments. It is their duty to ask a reason for the hope that is in the Christian; it is every Christian's duty to be ready to give an answer to any one who asks a reason, and, mark you, our answer must be "a reason for our hope," not a mere relation of our religious experience, or a confession of our faith; it must be *a reason*, grounded on evidence, that is, a proof based upon the *induction of facts*.

The most unfortunate and injudicious defenders of Christianity are those who assert the opposition of Reason and Faith, and demand a blind and unquestioning belief in order to satisfy the wants of the heart. If the service of God is not a reasonable service, the race can never be brought to the obedience of faith. Our belief of Christian principles must at last repose on well attested *facts*. Our theology must be an *inductive science*.

But in order to our success in the use of the inductive

method, a rectitude of purpose, an honesty of mind, an ardent devotion to truth, and a determination to embrace the truth, are indispensable requisites. The passion of men, the indifference and consequent inattention of men, may vitiate even this method of inquiry. Attachment to favorite theories, educational prepossessions, regard for mere personal considerations, denominational or sectarian prejudices, may lead men to overlook a large class of facts, and an order of principles which bear directly upon the issue. Under the influence of these feelings, men are led to attach an undue importance to one class of facts in nature and history, or to one form of statement in Scripture, and disregard all the rest, or rob them of their significance and value.

In fact, in all inquiries, whether Ethical, Scientific, Historical, or Religious, the moral condition of the heart has a powerful influence upon the operations of the intellect. Passion can easily becloud the understanding, and prejudice readily warp the judgment, in all inquiries. And I cannot doubt that many of the errors into which men fall on religious questions, are the result of a want of sincere regard for the whole Truth, and a fixed determination to embrace it wherever it is found. Disloyalty to Truth is at bottom disloyalty to God.

It is on this ground we assert that man is responsible to God for his belief. We grant that no man has the power to believe a proposition against all evidence, or irrespective of all proof. But every man has the power to give attention to the evidence, or to disregard the evidence. Under the in-

fluence of a sincere purpose to know the Truth, a man can open his eyes and carefully examine the proof; or under the influence of evil passions and prejudices, he can close his eyes, and disregard the most conclusive proof. And inasmuch as a man's belief in a great measure governs his actions, and the expressed opinions of representative men control society, therefore, we must regard them as accountable to God. Man must be accountable for the use of his reason, as much as for the use of his tongue, and the use of his hands.

We may admit that many of men's actions are almost purely automatic. They perform a great many of what are conventionally styled right acts, under the influence of early training, habits of education, and considerations of personal interest. Yet, in most human minds, there are fundamental principles which underlie moral conduct. Principles of righteousness, of equity, of charity, and of mercy, which involve duties and obligations. Principles which make demands upon men. Principles which claim to regulate the conduct of men. Principles which conflict with the selfishness of men. And these are tardily recognized, and unwillingly obeyed.

And if these teachings of Conscience, of the Word of God, and of the Spirit of God, require self-denial, demand sacrifices, impose restraint, imply censure, impute blame, they awaken the hostility of the unrenewed and impure mind. The man who indulges in unholy passions and sinful pleasures, places himself in an attitude of resistance, and is

thus disqualified for a calm and rational consideration of the claims of righteousness, and the claims of Christianity. This is the chief obstacle to the reception of Christianity by the masses of sinful men. Christianity imposes restraint, it requires self-denial, it prohibits sinful pleasures, it announces law, it imposes obligations, it imputes guilt, it involves retribution; therefore men reject it. "They love darkness rather than light," and because they do so, they are unwilling to give to religion that serious consideration which its importance demands, and the solemnity of the interest involved would justify. These men profess to have doubts, but they are not "honest doubts." Their sceptical questionings are not the strivings of the human spirit towards the light, but a persistent struggle of the soul to hide itself in darkness, and, if possible, escape from God. Their unbelief has not an intellectual but a moral cause. It is not because the evidence is defective; it is because they love sin, and are resolved, at all hazards, to live in sin.

Let any one read the "Confessions" of Rousseau, and he cannot fail to perceive that his skepticism has not an intellectual, but a moral cause. He was a skeptic because he was an abandoned sensualist, guilty of the basest crimes, which he does not hesitate most unblushingly to avow. Byron's "Don Juan" reveals the source of Byron's skepticism, in his licentious manners and polluted heart. Whoever has read Mirabeau's life, even in that half-apologetic sketch which is given by Thomas Carlyle, will not be at a loss to account for his unbelief. His clandestine amours with other

men's wives, which Carlyle calls "little peccadillos," sufficiently indicate the absence of moral purity both in the actor and the biographer. And so of Diderot, the French atheist, of whom Carlyle is compelled to say, "Diderot is not what we call indelicate and indecent, he is utterly unclean, scandalous, shameless, sansculottic, samoiedic, devilish. To declare with lyric fury that this is wrong, or with historic calmness that a pig of sensuality would go distracted did you accuse him of it, may be considered superfluous." Indeed the remark of Dr. Johnson, in relation to the infidelity of the Earl of Rochester, is true of a large majority of this class of skeptics: "Not finding it convenient to submit to the authority of moral laws he was unwilling to obey, he sheltered himself behind infidelity." Fairness and candor, however, compel the admission that these words of Dr. Johnson are not to be applied to a large portion of the educated men of America who are perplexed with doubts on the subject of religion. There is less of positive skepticism in the literary and scientific mind of this country than of Europe; far less of the bitterness and blasphemy of infidelity in the writings of American scholars than of English authors. We import our worst books against Christianity from abroad. Feuerbaugh, Strauss, Renan, Comte, Vogt, Holyoake, Buckle, Spence, Maudsley, are not, thank God, Americans. And even much of their skepticism is the revolt of the human mind against the narrowness and intolerance, bigotry and despotism, of the ecclesiastical systems of the old world. There is more skepticism and profanity in

the University of Cambridge, England, where all the students are required to subscribe to the Thirty-nine Articles, than in the University of Michigan, where no religious tests are required. The freedom of thought, the liberal sentiment, the general diffusion of education, in America, have been favorable to the development of a purer form of Christianity in this land, and, above all, the absence of a State Church, thrusting its dogmas down the people's throats by the iron hand of law, and hurling anathemas upon the heads of those who dare assert their intellectual freedom, has disarmed opposition, and removed the most violent and provoking causes of skepticism. If the educated men of America have doubts—and who has not?—they are, in the main, “honest doubts.” They are doubts which stimulate inquiry, and in most cases result in rational belief. The American mind has an eminently practical character; there is in it a tone of earnestness and sincerity, which is impatient of bare negations, and demands actions. The remark of Bayne in regard to Chalmers, is equally applicable to many young men of noble, earnest minds in this country who may, for a season, be involved in doubt. When a young man, he became skeptical through the reading of Baron Von Holbach's “System of Nature.” “But,” says Bayne, “it was impossible for young Chalmers to remain a skeptic. He would have forced his way to conscientious and hearty action, or sunk into madness, or the grave. Doubt to him was agony. He felt it to be the negation of all work—the death of action even in its birth; and he

struggled towards truth as a giant might struggle through the flames towards his dearest treasure."

So there are young and earnest minds around us in this University, who amid the confusions and controversies and apparent uncertainties of prevailing religious opinions, have been involved in doubt. They looked abroad upon the professing church, and they have been confounded and shocked by the startling discrepancy between the prayers and the actions of Christians—the flat contradiction between their professions and their lives. They have heard so many give utterance to their unspeakable joy in the knowledge of God, and afterwards have seen them fall into the rankest sensuality, that they are staggered and scandalized, and some have come to the conclusion that all Christians are either self-deluded or conscious hypocrites. They have lost confidence in Christian men. The church has too often placed itself on the side of public injustice and wrong. When slavery was defended in Christian pulpits by quotations from the Bible, what wonder that Walker, Garrison, Gerrit Smith, and others, should be driven toward skepticism. The author of "The Purgatory of Suicides" tells a mournful story, how he was driven almost to madness and to skepticism by persecution for his political opinions. But he had an honest mind. When released from prison, he sought the counsel of that liberal churchman, Charles Kingsley, whose advice was, "Cooper, pray!" He prayed, and found inward calm.

Then, there are other young men who have read sufficient in Comparative Anatomy and Physiology to confuse

and perplex them. They have had dreams of protoplasm and pangenesis, of spontaneous generation and transmutation of species, of evolution of higher out of lower forms of life, and they have, at length, come to suspect that possibly mind is only a function of the brain. They have learned some of the facts and inductions of Geology, and these have unsettled their faith in Moses and the Prophets. The writings of Strauss and Paine and Colenso have concentrated their attention on the human element of the Bible with its apparent errors and disrepancies, till they have lost sight of the Divine element with its unchangeable verities. And they are involved in doubts, which are to their own minds as distressing and agonizing, as the avowal of their skepticism is distressing to their Christian acquaintances. Their mental condition is well described by Hume: "I seem affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. What am I? Where am I? For what cause do I derive my existence? To what condition shall I return? I am confounded with these questions. I begin to fancy myself in a most deplorable condition, environed with the deepest darkness on every hand."

For all such persons we entertain a sincere respect; we feel for them the deepest sympathy; and concerning them we cherish the strongest hopes. It has been our privilege to converse freely with many such persons. We found that

most of them were honest, earnest souls, to whom doubt was agony. Skepticism was for them a condition of disquietude and unrest. They longed for settled convictions, they desired to plant their feet on solid rock, and feel their footing logically secure. Their reason wanted, craved for, its satisfaction as well as their heart. But they had independence of mind, and were not to be fed with chaff, or terrified into the acceptance of Christianity by appeals to their fears. The treatment such young men have received at the hands of some mistaken Christians has been most injudicious, and most unfortunate. They have often been rudely repelled, or cowardly shunned. They have been roughly denounced as the wickedest of men. No attempt has been made to remove their difficulties and satisfy their inquiring minds. The consequence is, that they have been thrown into an attitude of more decided antagonism. This treatment intensified their unbelief.

Now, for ourselves, we have more hope of such young men than we have for those semi-brutal young men who plunge into intemperance and licentiousness, and regarding all moral and religious questions with simple indifference, never think at all. If he has any sincerity of purpose, there is hope of a man who will only think, even if his speculations should sometimes lead him astray. There is so much in Christianity which addresses itself to the reason and judgment and conscience of an honest mind; it touches the human heart at so many points in which the most precious interests and hopes of a noble nature are involved, that we

feel assured, if men will but pursue their inquiries in a spirit of fairness and candor, they will at last be firm believers in Christianity. Lord Littleton, Dr. Chalmers, John Foster, Dr. Arnold, Dr. Nast, and many others we could name, were in their youth sceptical; in their manhood they were the ablest defenders and the brightest ornaments of the Faith. The mental struggle through which they passed was the best kind of education for their future service in the cause of Christ.

Sincerity of purpose is a condition of mind most favorable to the attainment of a knowledge of the Truth, because it begets patience, and disposes one to wait for further light.

An earnest mind, as we have already remarked, cannot yield to utter and universal scepticism, that is, it cannot doubt everything, and say there is no such thing as truth. It was voluptuous, frivolous, jesting Pilate, who asked contemptuously, "What is Truth?" An earnest man has an abiding conviction that the knowledge of truth is the highest good. Truth, in his estimation, is the light and life of the soul. Man cannot fulfill the purposes of his existence, cannot attain the perfection of his moral nature, cannot accomplish his high destiny, without the knowledge of truth. Therefore, he has an undying faith in its final attainment, however discouraged and baffled he may be in its pursuit. There are facts of science, which he feels he cannot reject; there are undoubted principles of philosophy, which he cannot ignore. These seem to be in conflict with certain accepted interpretations of Scripture, and he has yet been unable to

find any satisfactory and adequate method of reconciliation; therefore he is unhappy. The man of sincere and earnest purpose is not, however, in haste to rush to positive conclusions, and place himself in an extreme on either hand. He wisely concludes that there may be facts and principles of interpretation with which he is yet unacquainted, which may shed an ordering light upon the whole question, and he does not dogmatically affirm or deny. He suspends judgment, and patiently waits for additional light. This is the proper attitude for every candid mind, and he who conscientiously maintains it, will at last find satisfaction. A fact of Science is one of God's truths just as much as a statement of Scripture. A first principle of reason is just as much a revelation from God as a text of the Bible. God is the author of nature as well as the author of the New Testament, and He cannot contradict himself. All truth is sacred, because it is all from God, and must at last be found harmonious. The source of error must be in our interpretation of the words of Scripture, or our interpretation of the facts of nature. If both are rightly interpreted, they must agree.

Sincerity of purpose will always be accompanied with humility. This will save a man from dogmatizing too positively either in this direction or that. There are confessedly a great many men who dogmatize most offensively from the theological stand-point. In both departments there are foolish, conceited men who think they know it all, and they are impatient of all contradiction, yes, even of all honest doubt. If they meet with difficulties, they "cut the

knot" by a very decided dictum of their own. They are recklessly unscrupulous; and like "fools, boldly rush over ground where angels fear to tread," even as Prof. Tyndall, who admits that much of the interest of his affirmative positions is found in their audacity. But modest men are more distrustful of their own powers and their own attainments. If they find themselves in conflict with the matured opinions and honest convictions of good men, and, especially, if they find themselves arrayed against the spirit and teachings of that Book which the wisest and best men of all ages have revered as divine, the first question they ask is, Am I right? May not these men have been in possession of facts and principles more favorable to the formation of correct opinions? May I not be misled by my prejudices, by my one-sided education, by my limited experiences, and my youthful impetuosity? Ought not I to reconsider my opinions, and review my own proofs? This is the spirit in which the man of sincere purposes, who desires only to know the truth, will act, and acting thus, he will come to the light at last.

The existence of Christianity in the world is at any rate a singular fact. Its origin, its history, its achievements, are all unique. It has no parallel in the history of the world. It has stimulated more thought, it has exerted more influence on society, on governments, on national life, than any other system of opinions; as Jean Paul Richter has felicitously said, "Jesus of Nazareth with his pierced hands has raised empires from their foundations, turned the stream of history from its ancient channels, and still continues to rule and

guide the ages." It has been accepted as divine by the wisest men, the first scholars, the ablest jurists, the greatest scientists, in all lands, and to-day, it cannot be denied, the Church embraces the first minds of the age. This fact should suggest to young men that Christianity deserves, at least, a serious consideration. It is not to be dismissed with a jest. The men who have believed in Christianity, have not done so without a serious examination, and a careful scrutiny of its evidences. And no sober, thoughtful man will feel that it is to be rejected hastily, or thoughtlessly despised.

Sincerity of purpose will prompt us to use all means for the attainment of Truth.

The most important of these is prayer,—prayer for divine light and guidance. An honest man desires light, and he will thankfully accept it from whatever source. And as on every hypothesis proposed, God is the source of all light and all truth, he will ask for light from him. Even if he has doubts as to the doctrine of miracles and of direct plenary inspiration, he must believe that God is near to all human souls, and that he visits all human hearts, if not in a supernatural, then in a natural way. Therefore all pure and noble men in Christian and in heathen lands have prayed. Socrates, Plato, Epictetus, M. Aurelius, prayed. Cartesius, Locke, Bacon, Leibitz, Newton, Faraday, Sir D. Brewster, Sir Charles Bell, Sir John Herschel, Dr. Carpenter, Prof. Huggins, Dr. Owen, Prof. Adams, prayed. If these great lights of philosophy and science prayed, and were raised up

into a clearer light and purer life by prayer, it will be no humiliation for an under-graduate to pray. Nay, on the authority of Prof. Whewell (History of Inductive Sciences) I affirm that the greatest discoveries in science were made by men of prayer. If you want calmness of spirit, clearness of intellectual vision, pray. If you are in doubt and perplexity, pray. If you want light, pray to the Father of Lights. And if you cannot use any of the forms of prayer employed by the Christian church, if the Lord's prayer is not to your taste, here is one from the heathen Socrates. "God grant that I may be inwardly pure, and that my lot may be such as shall best agree with a right disposition of mind."

Finally, remember you are here on the earth to do something more than to think, you are here to act. You are here to purify yourselves from evil, and develop a noble, pure and useful life. Society also has demands upon you. It is your duty to labor for the welfare of the race.

Skepticism will unfit you for noble work. It will put you out of sympathy with mankind. As a skeptic you are in danger of becoming either a sensualist or a stoic. You will become selfish and morose. You will despise your fellow-men. How do I know this, you may ask. I answer by quoting the words of Voltaire: "Man loves life, yet he knows he must die. He spends his existence in diffusing the miseries he has suffered, cutting the throats of his fellow creatures for pay, cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I trem-

ble at this picture because it is a complaint against Providence, and I wish I had never been born." How different the language of Paul: "I have fought a good fight. I have finished my course. I have kept my faith. Henceforth there is laid up for me a crown, which the Lord, the Righteous Judge, shall give me at that day."

LECTURE II.

Oh that I knew where I might find him, that I might come even to his seat!

I would order my cause before him, and fill my mouth with arguments.—JOB XXIII. 3, 4.

Two things are necessary to render Religion possible: first, the presence of a religious faculty in man; second, the existence of a Personal God who can be *known*, and thus become the object of that religious faculty.

These two fundamental principles which lie at the basis of all religion, natural or revealed, I shall assume as the common ground upon which we are all agreed. There may, perhaps, be present a few persons who question the being of a personal God, that is, they deny that the Ultimate Principle and Cause of all existence is or has Intelligence, Will, and Moral Affections; for these are the momenta, or elements, of all Personality. On this small class my arguments will, of course, be lost. They are entrenched behind a solitary breastwork of what Fichte calls “dirt-philosophy,” which I cannot now turn aside to assault. My present object is to carry a single position, which I regard as the main position of the enemies of our faith—the denial of *special or supernatural revelation*.

The belief which I have avowed, and which I have pledged myself to defend in this course of Lectures, is that in the Christian Scriptures, we have a special revelation of the will of God; a revelation which is more immediate and comprehensive; a revelation which goes deeper into the nature and relation of things; and which answers more questions of personal interest and everlasting moment to us all, than any other revelation that has yet been given to our race. In short, it is a revelation which vindicates its own claim to be regarded as *supernatural*.

It has been the universal belief of all ages that God may be *known*, or in other words, that He may *reveal* himself; for what is a revelation but a disclosure, a discovering to others, a making known, a manifestation? And where is the man that believes in the existence of a God, who does not also believe that, in some way, He has revealed himself; for how otherwise could He be known? Did God create the universe? Then the creation is a revelation of God, as the creation of every artist, every poet, every mechanist, is a revelation of his thought. Does God rule over the universe that He has made? Then the entire course of history must be a revelation of God, and must indicate something of a predetermined goal toward which he is guiding humanity. Nature, Humanity, and History are revelations of God. These indicate not only his being, but his universal presence, his immediate agency. All the physical forces are but the veiled manifestations of his omnipresent Energy. All vital organisms are but the efflorescence of his indwelling Life. All the necessary

and changeless ideas of the reason of man are the inspirations of his eternal Reason. And all the judgments of history are the judgments of God. So all profound and earnest thinkers have said in every age. God is evermore revealing himself to man, in the symbolism of nature, the ideas of reason, and the verdicts of history.

But are these the only *media* of Divine communications, the only methods in which God can make himself known? Why may He not speak to us through human conceptions, and in the forms of human speech? Why may He not take a more direct and immediate part in the education of our race, and by the authority of his spoken word, permit us to conceive Him simply and clearly as our Father and Friend? Is there anything improbable in the conception and the hope that God will act the part of a compassionate Parent or loving Teacher, and aid our feeble understanding by a simpler exposition of our duty in language that is natural to us, and in the condescending use of figures and analogies familiar to our minds? And, above all, what prevents his answering directly those earnest questionings of the human soul about its future life and destiny, and those intense yearnings for pardon, purity, and peace, to which all nature is a dumb and silent oracle? To put the case in harmony with the supposed facts, may not God veil himself in human flesh, and taking possession of a human soul, make that his temple and his oracle? May He not accompany that living Oracle with such supernatural marks and attestations, as shall convince men that his words are, in truth, the words of

God, and in his providence preserve the record of those words for the instruction of succeeding generations of men?

I propose to show, first, that there are strong *à priori* presumptions that such a verbal revelation would be made; secondly, that in the Scriptures, we have a well attested record of such Divine interposition on the part of God; and thirdly, that the evidence furnished to us of the accuracy and truthfulness of this record, is such as ought to satisfy a jury of honest men.

That there are strong *à priori* probabilities that such a verbal revelation would be made, will, I think, be evident from the discussion of the following propositions:

1. First, Religion is, and has ever been, a conscious necessity of man's spiritual and immortal nature.

Religion is based upon the recognition of our moral relations to God, just as Morality is based upon the recognition of our moral relations to our fellow-men. Therefore, as I define Morality to be the fulfillment of the duties which arise out of my relations to my fellow-men, so I define religion to be the fulfillment of the duties which arise out of my relations to God. These duties are, first, Moral Reverence; second, Conscious Trust; third, Free Obedience; or briefly, Worship, Faith, Love. Now these three, Worship, or moral reverence, Faith, or conscious trust, Love, or free obedience, must assimilate man to, and bring him into communion with, the object of his Religion, that is, into likeness unto and fellowship with God. Religion may therefore be defined comprehensively, as that knowl-

edge of our personal relations to God, and that performance of our consequent duties to God, which shall raise us into fellowship with God.

This is a definition of religion to which, I think, few will object. Plato, the heathen philosopher, on the one side, and Jeremy Taylor, the Christian divine, on the other side, have given similar definitions. And it is not materially different from the one given by Theodore Parker, in his "Discourse on Religion": "Religion is voluntary obedience to the Law of God, inward and outward obedience to that law he has written on our nature.... Through it we regard Him as the absolute object of Reverence, Faith, and Love."

Now, a religion which more or less fulfills these conditions, that is, which reveals our relations and duties to God, and leads us to regard Him as the absolute object of Reverence, Confidence, and Love, is, always has been, and will always continue to be, a necessity of man's nature.

Under whatever aspect you regard man,—whether you confine your attention solely to his mental constitution, and ask what are the facts of human consciousness; or you direct your attention to the study of human history, and ask how the universal consciousness of our race has developed itself in past ages, you will find that man needs a religion to satisfy the instinctive longings of his heart, to resolve the great problem of his intellect, and to fill up the complement of his moral being. The logic of man's intellectual nature, the instincts of his emotional nature, the wants of his volitional or moral nature, demand a religion; while all history assures

us that there never was a period when our race was destitute of some form of religion.

Direct your attention, for a few moments, to the mental constitution of man, and ask, Do the facts of consciousness clearly prove that religion is a necessity of man's spiritual nature? The answer, I think, is obvious. The logic of man's intellectual nature, the laws of thought which the Creator has imposed upon the human mind, compel men to recognize a God. No man can seriously contemplate nature without feeling that "a principle of order," and "a principle of special adaptation," pervade the universe. Reason teaches him that this order, these adaptations, had a beginning. The present order of things is finite and temporal, therefore it cannot have the reason of its existence in itself. The history of the universe is a perpetual genesis, a history of succession and change, therefore it cannot be eternal. Geology, tracing back the history of our earth as written in fossil hieroglyphs upon its rocks, tells us it had a beginning. Modern Physics by its great law of Dissipation of Energy assures us that the universe had a beginning, and must come to an end. History, language, fossil osteology, the state of the arts and sciences, tell us that the human race had a beginning. In view of the facts of order and special adaptation which have had a commencement in time, man is compelled, by the necessary laws of his intelligence, to affirm that they had a beginning in Mind, in an Intelligent Will, as their efficient and originating Cause.

Associated with, perhaps preceding, all definite ideas of

God, there exist in the human mind certain feelings of awe and reverence and fear, which arise spontaneously in presence of the vastness and grandeur and magnificence of the universe, and of the power and glory of which the created universe is but the symbol and shadow. There is the felt apprehension that beyond and back of the visible and tangible, there is a personal, living Power, which is the foundation of all, and which fashions all, and fills all with its light and life; that "the universe is the living vesture in which the Invisible has robed his mysterious loveliness." There is the feeling of an overshadowing Presence which "compasseth a man behind and before, and lays its hand upon him."

Now, we hold that this feeling and sentiment of the Divine, the supernatural, exists in every mind. It may be, it undoubtedly is, somewhat modified in its manifestations, by the circumstances in which men are placed, and the degree of culture they have enjoyed. The African Fetichist, in his moral and intellectual debasement, conceives a supernatural power enshrined in every object of nature. The rude Fijian regards with dread, and even terror, the Being who darts the lightning and wields the thunderbolts. The Indian "sees God in clouds, and hears Him in the wind." The Scottish herdsman on the lonely mountain-top "feels the presence and the power of greatness," and "in its fixed and steady lineaments, he sees an ebbing and flowing mind." The philosopher lifts his eyes to the starry heavens in all the depth of their concave, and with all their constellations of

glory moving on in solemn grandeur, and to his mind these immeasurable regions seem “filled with the splendors of the Deity, and crowded with the monuments of his power”; or he turns his eye to “the Moral Law within,” and he hears the voice of an intelligent and righteous God. In all these cases we have a revelation of the sentiment of the Divine, which dwells alike in all human minds.

Along with this sentiment of the Divine there is also associated, in all human minds, an instinctive yearning after the Invisible; not a mere feeling of curiosity to pierce the mystery of being and of life, but what Paul designates “a feeling after God,” which prompts man to seek after a deeper knowledge, and a more immediate consciousness. To attain this deeper knowledge, this more conscious realization of the being and the presence of God, has been the effort of all philosophy and all religion in all ages. The Hindoo Yogis proposes to withdraw into his inmost self, and by a complete suspension of all his active powers, to become absorbed and swallowed up in the Infinite. Plato and his followers sought by an immediate abstraction to apprehend “the unchangeable and permanent Being,” and by a loving contemplation, to become “assimilated to the Deity,” and in this way, to attain the immediate consciousness of God. The Neo-Platonic mystic sought by asceticism and self-mortification to prepare himself for divine communings. He would contemplate the divine perfection in himself; and in an ecstatic state, wherein all individuality vanishes, he would realize a unison, or identity, with the Divine Essence. While the

universal Church of God has in her purest days always taught that man may, by inward purity and a believing love, be rendered capable of spiritually apprehending, and consciously feeling, the presence of God. Some may be disposed to pronounce all this mere mysticism. We answer, the living internal energy of religion is always mystical; it is grounded in *feeling*,—a "*sensus numinis*" common to humanity. It is the mysterious sentiment of the Divine; it is the prolepsis of the human spirit reaching out toward the Infinite, the living susceptibility of our spiritual nature to the powers and influence of the higher world. "It is upon this inner instinct of the supernatural that all religion rests. I do not say that every religious idea, but whatever is positive, practical, powerful, durable, and popular. Everywhere, in all climates, in all epochs of history, and in degrees of civilization, man is animated by the sentiment, I would rather say presentiment, that the world in which he moves, the facts which regularly and constantly succeed each other, are not all. In vain he daily makes discoveries and conquests in this vast universe; in vain he observes and learnedly verifies the general laws which govern it; his thought is not enclosed in the world surrendered to his science; the spectacle of it does not suffice his soul; it is raised beyond it; it searches after and catches glimpses of something beyond it; it aspires higher both for the universe and itself; it aims at another destiny, another master.

'Par delà tous ces cieux le Dieu des cieux réside.'

So Voltaire has said, and the God who is beyond the skies

is not nature personified, but a supernatural Personality. It is to this highest Personality that all religions address themselves. It is to bring man into communion with Him that they exist."

2. The constitution of man's moral nature also constrains him to recognize his moral relations to God.

He looks within, and there he finds three grand moral phenomena revealed; namely, a sense of dependence, a consciousness of duty, and a feeling of accountability. These sentiments are connatural to the human mind. A being wanting in these great attributes of character would be ranked as less than man. Ponder well the logical consequences which flow from the fact that these feelings are common to every human mind.

Every human being finds within his own heart a sense of dependence upon a Power which is superior to himself,— dependence not on a "blind inexorable Fate" (that has never been the belief of humanity), but upon a living Personality, a being who can show favor or displeasure, and who may be the object of hope or fear, confidence or dread.

And, now, within the sphere of moral freedom, does not dependence necessarily imply obligation?— obligation to conform to the *will* of this Supreme Power. Freedom of self-determination, of choice, is not to do just as we please. Liberty is not lawlessness. "Freedom within the bounds of the law" is at once the condition and the glory of rational existence.

The self-determining power of man is circumscribed by

the *moral law* in the consciousness of man. Self-determination alone does not suffice for the full conception of responsible freedom; it properly only becomes will by being an intelligent and conscious determination, that is, the rational subject is able, previously, to recognize "the right," and present before his mind what he *ought* to do, and what he is morally bound to realize and actualize by his own self-determination and choice. Accordingly, we find in our inmost being a sense of obligation to obey the moral law as revealed in the conscience. As we cannot become conscious of self without also becoming conscious of God, so we cannot become properly conscious of self-determination, until we have recognized in conscience a law for the movements of the will.

Now this moral law, as revealed in the conscience, is not a mere autonomy, a simple subjective law having no relation to a personal lawgiver out of and above man. Every admonition of conscience directly excites the consciousness of a God to whom man is accountable. The universal consciousness of our race, as revealed in history, has always associated the phenomena of conscience with the idea of personal Power above man, to whom he is subject and upon whom he depends. In every age, the voice of conscience has been regarded as the voice of God, so that when it has filled man with guilty apprehensions, he has had recourse to sacrifices and penances and prayers to expiate his wrath.

It is clear, then, that if man has duties, there must be a self-conscious will by whom these duties are imposed, for

only a real will can be legislative. If man has a *sense of obligation*, there must be a supreme authority by which he is obliged. If he is responsible, there must be a being to whom he is accountable. It cannot be said that he is accountable to himself, for by that supposition the idea of duty is obliterated, and right becomes identical with mere interest or pleasure. It cannot be said that he is simply responsible to society, to mere conventions of human opinions and human governments; for then right becomes a mere creature of human legislation, and justice is nothing but the arbitrary will of the strong who tyrannize over the weak. Might constitutes right. Against such hypotheses the human mind, however, instinctively revolts. Mankind feel, universally, that there is an authority beyond all human governments, and a higher law above all human laws, from whence all their powers are derived. That higher law is the Law of God, that supreme authority is the God of Justice. To this eternally just God, innocence, under oppression and wrong, has made its proud appeal, like that of Prometheus to the elements, to the witnessing clouds, to coming ages, and has been sustained and comforted. And to that higher law the weak have confidently appealed against the unrighteous enactments of the strong, and have finally conquered. The last and inmost ground of all obligation is thus the conscious relation of the moral creature to God. The sense of absolute dependence upon a Supreme Being compels man, even while conscious of subjective freedom, to recognize at the same time his obligation to determine himself in har-

mony with the will of Him "in whom we live, and move, and are."

This feeling of dependence, and this consequent sense of obligation, lie at the very foundation of all religion. They lead the mind towards God, and anchor it in the Divine. They prompt man to pray, and inspire him with an instinctive confidence in the efficacy of prayer. So that prayer is natural to man, and necessary to man. Never yet has the traveler found a people on earth without prayer. Races of men have been found without houses, without raiment, without arts and sciences, but never without prayer any more than without speech. Plutarch wrote, eighteen centuries ago: "If you go through all the world, you may find cities without walls, without letters, without rulers, without money, without theatres, but never without temples and gods, or without *prayers*, oaths, prophecies, and sacrifices, used to obtain blessings and benefits, or to avert curses and calamities." The naturalness of prayer is admitted even by the modern unbeliever. Gerrit Smith says: "Let us who believe that the religion of reason calls for the religion of nature, remember that the flow of prayer is just as natural as the flow of water; the prayerless man has become an unnatural man." Is man in sorrow or in danger, his most natural and spontaneous refuge is in prayer. The suffering, bewildered, terror-stricken soul turns toward God. "Nature in an agony is no atheist; the soul that knows not where to fly, flies to God." And in the hour of deliverance and joy, a feeling of gratitude pervades the soul, and grati-

tude, too, not to some blind nature-force, to some unconscious and impersonal power, but gratitude to God. The soul's natural and appropriate language in the hour of deliverance is thanksgiving and praise.

This universal tendency to recognize a superior Power upon whom we are dependent, and by whose hand our well-being and our destinies are absolutely controlled, has revealed itself even amid the most complicated forms of polytheistic worship. Amid the even and undisturbed flow of every-day life, they might be satisfied with the worship of subordinate deities, but in the midst of sudden and unexpected calamities and of terrible catastrophes, then they cry to the Supreme God. "When alarmed by an earthquake," says Aulus Gellius, "the ancient Romans were accustomed to pray, not to some one of the gods individually, but to God in general, *as to the Unknown.*"

3. The mystery of Life, the deeper mystery of Death, prompt men to recognize the need of religion.

Whence am I? Whither do I tend? Wherefore am I here? What is Life? What is Death? Who has not asked these questions? There are those who answer, Life has no meaning and purpose, Death is nothing, and there is naught after death. The world is, for the living, a workshop, for the dead, a grave. The generations of men are but a woe-ful pageantry moving across the stage out of darkness into darkness. Life is a play,—the play of phantasms in an empty void.

How melancholy is the life of man if this be true. Well

might Voltaire say of man, "Miserable wretch! weary of life, and yet afraid to die!" Every time the funeral bell tolls, the thought in some shape suggests itself, "I am a mortal, dying man! The day will come when the hearse will wait for me, and all this bright world will go on without me, and I shall be left in the grave to darkness, loneliness, silence, and the worm. Between me and annihilation there is but a breath." How sad is human life, if we have no inheritance in the past, and no hope in the future. If the friends we have loved dearer than life itself, and the precious memories of whom grow richer and purer as we grow older, are now only loathsome clay, and their virtues, talents, acquisitions, graces, have exhaled into thin air, how are the dewy umbrage of the sympathies withered, and the fountains of the heart dried up!

"Shall hope never visit the mouldering urn?
Shall day never dawn on the night of the grave?"

If not, then in the words of Voltaire, "I wish I had never been born!" Man comes into the world most wonderfully endowed; he has powers of indefinite range and almost infinite expansion. He can conceive an immortality. He has instinctive longings for an endless life. Under the power of this belief, he can work with a sense of the sublimest interest. Shall we say that he is the sport of delusive hopes, and mocked with vain ambitions? Who shall answer this question for us all? Surely God alone. We want to hear a voice coming from the darkness of eternity, saying, "Man shall live again!" We need a religion which shall

meet and answer these mysterious yearnings of the human heart. And, now, is there a book on earth so full of eternal life, so sparkling with immortal hopes, as the Bible? Socrates speaks doubtingly. Christ speaks positively. This is what our hearts crave. We need a religion that shall bring life and immortality to light.

4. The present moral condition of man, constrains him to recognize the need of some remedial agency, which shall restore man to moral order, and bring him power and purity and peace.

We have said that every man feels himself to be an accountable being; we now add that he is conscious that in wrong-doing, he is deserving of blame and of punishment. Deep within the soul of the transgressor is the consciousness that he is a guilty man, and he is haunted with the perpetual apprehension of a retribution, which, like the spectre of evil omen, crosses his every path, and meets him at every turn.

“ ‘Tis guilt alone,
Like brain-sick frenzy in its feverish mode,
Fills the light air with visionary terrors,
And shapeless forms of fear.”

Man does not possess this consciousness of guilt, so much as it holds possession of him. It pursues the fugitive from justice, and it lays hold on the man who has resisted or escaped the hand of the executioner. The sense of guilt is a power over and above man; a power so wonderful that it often compels the most reckless criminal to deliver himself up, with the confession of his deed, to the sword of justice,

when a falsehood would have easily protected him. Man is only able by persevering, ever-repeated efforts at self-induration, against the remonstrances of conscience, to withdraw himself from its power. His success is, however, but very partial; for sometimes, in the moments of his greatest security, the reproaches of conscience break in upon him like a flood, and sweep away all his refuge of lies. "The evil conscience is the divine bond which binds the created spirit, even in deep apostasy, to its Original. In the consciousness of guilt there is revealed the essential relation of our spirit to God, although misunderstood by man until he has something higher than his evil conscience. The trouble and anguish which the remonstrances of conscience excite, the inward unrest which sometimes seizes the guilty slave of sin, are proofs that he has not quite broken away from God."

Surely, there is not a man upon the earth, unless he be bereft of reason, who has not experienced, in a greater or less degree, this sense of personal self-accusation and evil desert in consequence of sin. Hence the mysterious apprehension of an overshadowing retribution, which haunts the guilty mind in every clime, and the attempts, which have been made in every age, to propitiate the righteous displeasure of God by self-inflicted tortures and costliest sacrifices, by weary pilgrimages and endless prayers.

Now, without perplexing ourselves with the metaphysics of the origin of evil or the nature of sin, let us fix our attention upon this single fact, that in all ages men have

felt the need of forgiveness of sin, have prayed for it, and have sought to expiate it with tears and blood.

I know there are philosophers who tell us that sin is an old grievous delusion, a fearful nightmare, which man may shake off, and, as Novalis has said, "suddenly believing himself to be moral, he would become so," and casting a defiant glance around the universe, might dare any existing power to make him afraid. Most men, however, will regard this as a purely fictitious contrivance, an arbitrary stop in the face of the perils of the wilderness, a logical thrust of the ostrich's head into the sand.

We cannot thus shake off our forebodings, and forget our conscious guilt. We cannot thus defy Omnipotence, and wage a bootless conflict with despair. We need a religion which shall assure us a pardon. We want a well authenticated revelation, and a conscious Christian experience, which shall enable us to say, in the language of that venerable symbol of Faith which the church has clung to through the ages, "I believe in the Forgiveness of Sins."

Turn your attention from the study of the individual to the history of the race, and see if the facts of universal consciousness, as revealed in history, do not prove that religion has always been a conscious need of the human mind.

Religious worship, addressed to a Supreme Being believed to control the destiny of man, has been coeval and coextensive with the race. Every nation has had its mythology, and each mythologic system has been simply an effort of humanity to realize and embody in some visible form the

relations in which it feels itself to be connected with an external, overshadowing, and all-controlling Power and Presence.

Athens with her four thousand mediating deities, Rome with her crowded pantheon of gods, Egypt with her degrading superstitions, Hindostan with her cruel and revolting rites, all attest that the religious principle is deeply seated in the nature of man. Look down the long-drawn aisles of antiquity, and all along to their remotest point you behold the smoking altar, the ascending incense, the prostrate form. Look around you even to the furthest, darkest corners of our earth, and there you see the naked savage, who never trembled in the presence of his fellow-men, now trembling in the presence of his unchiselled, eyeless god. How will you explain this, except upon the principle that the religious instinct is the most powerful, the most vital, the most enduring instinct in the nature of man? You who have read up in the history of the past are familiar with numberless examples of the power of this principle. Did remorse cause the soul to writhe in hidden anguish; the altar is straightway reared, the victim bleeds, and some unseen power is supplicated, who is believed capable of breathing a gentle influence to calm and soothe the troubled heart. Did pestilence breathe its poison on their cities, or an invading army threaten their coasts, or disaster and defeat overtake their legions abroad; they immediately offered the most costly sacrifices, and raised their hands to heaven in prayers, to secure the protection or appease the anger of the gods. All

these instances are but the expression of the profound sense of the need of religion which is felt by our entire race. The truly philosophic mind cannot despise the heathen at his prayers. In the savage who licks the dust at the feet of some monster idol; in the eastern Magian who worships the sun as the highest symbol of "the Unseen;" in the Hindoo who casts himself beneath the wheels of Juggernaut, or plunges into the Ganges in search of immortality: in all these, he sees a sublime instinct revealed, and any one of these mistaken forms of religion are in his eyes the strug-
glings of the human spirit to find its real centre and rest.

The inward testimony of the mind, the past experience of the race, the universal prevalence of religious rites, and the fact that all languages abound with terms relating to the being and worship of God, clearly attest that the religious principle is deeply seated in the nature of man, and that it has occupied the thought, and stirred the feelings of every rational man, in every age. It has interwoven itself with the entire framework of human society, and ramified into all the relations of human life. By its agency, nations have been revolutionized, and empires have been overthrown. It has formed a mighty element in all the changes which have marked the history of man.

A second ground of probability that God would make a verbal revelation, is found in the fact that in all ages men have entertained a belief in the possibility and reality of intercourse between God and men.

So prevalent and pervading has been this belief, that the

wisest and holiest men have spoken in the name of God. Minos, Zoroaster, Confucius, Numa, Mohammed, profess to have received their doctrine direct from God. The sacred persons of all nations, from the Druids to the Pope, refer back to his inspirations. From this source, the Sibylline Oracles, the responses at Delphi, the sacred books of all nations, alike claim to proceed. Socrates and Plato, Seneca and Cicero, tell us that no man was ever truly great without the inspiration of God. Poets and orators have in all ages invoked this inspiration, not as a mere rhetorical flourish of trumpets on entering upon their work, but because they believed in it, and longed to be inspired. Indeed, as Cicero remarks in the opening sentence of his "*De Divinatione*," "It is the ancient opinion, derived even from heroic times and established by common consent of the Roman people, and of all nations," that such intercourse is had with the invisible powers.

Nor need we wonder at this universal belief, because it is perfectly natural. It is suggested by native affinities that crave for inspiration. And it at once meets and answers that deep-seated longing of the human heart for a more perfect knowledge and a more conscious assurance of the favor of God.

And, now, what shall we say of these universal beliefs and sentiments? Thoughtless minds may disregard them, but a true philosophy of human nature must take account of them. As Spence justly remarks, "Beliefs that are perennial and universal have some foundation, and some

amount of verity." It is absurd for Christians to deny that there was some divine inspiration given to the prophets and teachers of the heathen world. Do not the Scriptures concede some measure of inspiration to all pure and noble minds? Do not they teach "There is a spirit in man, and the *inspiration* of the Almighty giveth him understanding?" Is not Christ the true light which lighteneth every man that cometh into the world? "God at sundry times and in divers manners," with a variegated wisdom (*σοφία*), has spoken to men, sometimes by the voice of Pagan philosophers, sometimes by the voice of Hebrew prophets, and in these last days, "by his own Son." The light of philosophy was, it is true, a torch which flung a faint gleam here and there into the dusky recesses of a mighty cavern, but it was a "true light." Christianity is the sun itself pouring its sevenfold illumination on a world rolling into light.

Why, then, should men be unwilling to believe that God has spoken to us through pure, anointed souls, in human words,—spoken to us by his Son, whom, as Carlyle says, "all men who will but look on Him instinctively regard as *divine?*" Where is the unreasonableness and improbability of this presumption that God has spoken? Why may He not use a phonetic sign just as well as a natural symbol? Why may He not reveal himself through a human conception uttered in human language, as well as through an organic form or a system of organic forms? Can He not accompany a human messenger with such divine attestations and credentials as shall constrain men to say, "Master! we

know thou art a Teacher sent from God!" just as easily as He can make the heavenly orbs sing in the hearing of even Thomas Paine, "The hand that made us is divine?" If God exercises a ceaseless providence in directing the affairs of the material universe, why may He not exercise the same providence over the moral interests of human society, and interpose in the way of Christianity to deliver men from sin, and raise mankind to a higher, purer, and nobler form of life? If, in His infinite beneficence, He opens his hand and satisfieth the desire of every living thing, why may He not also open His heart to us, and in that look of compassion, that tone of tenderness, that touch of pity, that ministry of love, that death of self-sacrifice, which we see in Christ, satisfy the longings of our deathless souls? Nay, from all the heathen knew of the character of God, from all they had conceived of His regard for morality, from all they knew of His benevolence, might they not hope for and expect a higher manifestation of God to redeem and save? So Plato reasoned, and so he hoped.

Now, Christianity grounds itself upon all these facts of human consciousness. It proceeds along all these lines of instinctive longing and beliefs. It claims to be the consummation and the crown of all human aspirations and hopes. It presents us, in the Scriptures, with a history of supernatural interposition,—direct interpositions on the part of God to restore our race to moral order, to purity, and to peace. And after ages of preparation, in the fullness of time, a supernatural personage appears, called the Son of

God, who is so full and adequate a manifestation of the invisible God that He could say, and did say, "He that hath seen me hath seen the Father."

With a loving regard for Socrates and Plato and Confucius as in some sense the prophets of God in heathen lands, loyal, as we hope, to all truth wherever it is found as God's truth, we still claim that Christ is, par excellence, the great Teacher of the world, and that the Bible is *sui generis*, peculiarly, uniquely, God's revelation to man. It is distinguished clearly from all other sacred books.

1. It is preëminently historical, while all other sacred books are poetic, legendary, and mythical. They make no claim to be historical. The Vedas, the sacred books of the Brahmins, are collections of hymns. Zend-Avesta, the sacred book of the Zoroastrians, is mainly of the same character; and the Tripitaka, the sacred book of the Buddhists, is a code of morality, and a system of metaphysics. They offer no points for historic criticism, and present no opportunity of subjecting them to the tests by which an historical religion is tested. Whereas the Old and New Testament offer us a scheme of doctrine bound up with facts of history, which depends absolutely upon them, which is null and void without them.

Christianity offers us a volume, not written by one man, but by at least thirty men in different stations of life. It numbers among its authors the man who wore a crown, and the man who threw a net; the carpenter, the tax-gatherer, the physician; the Persian prime minister, and Cæsar's fet-

tered slave. It was not written at one time, but during a period of more than two thousand years. It was not written in one place, but in widely different places,—some portions of it under the shadows of the Pyramids, others on the banks of the Euphrates; some in the isle of Patmos, and others in the Mamartine dungeon. There is a wonderful unity in this volume; it is our best historical authority; it is full of allusions to the manners, customs, and events of history peculiar to the Chaldeans, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans. And I am bold to affirm that it has never been proved false in a single historical allusion. On the contrary, it has gradually gathered around it a dense cloud of witnesses, from the ruins of Nineveh and Babylon, and the valley of the Nile, from the slabs and bas-reliefs of Sennacherib, and the tombs and monuments of the Pharaohs, from newly discovered manuscripts, gems, medals, and coins, which all confirm, in a striking manner, its historic notices.

2. It exhibits a supernatural knowledge, that is, it foretells the future history of persons, cities, races, and nations, and continually lays itself open to detection if its predictions are found false.

3. It asserts that there has been supernatural interposition, on the part of God, in the history of our race, the truth of which depends mainly upon the establishment of the two previous points.

I shall discuss these three points, in their order, in subsequent lectures.

LECTURE III.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—I JOHN 1. 1, 3.

IF it were simply demanded of me that I should offer my personal reasons for being a Christian, I would promptly answer, The deepest ground of my personal faith in Christ and Christianity is my own religious consciousness.

We have been reading the Bible these many years, and we do not tire of it as we do of other books. In our mental progress we have left many books behind, but we feel that the Bible is always in advance of us. Every year, and indeed every day, we discover in it new excellencies, and it discloses to our mind profounder truths. We have striven to read the Gospels and the Epistles with an open eye and an impartial mind, and in spite of many obscurities, we can not help believing them to be true. We do not understand everything in the Bible, any more than we understand everything in nature, but what we do understand commends itself to our reason, our conscience, and our heart. There

is a tone of downright sincerity and honesty in all its utterances, and an inimitable air of trutfulness pervading all its teachings, so that if it is not true, our nature deceives us, and we have no criterion of truth.

As we read the letters of Paul we are impressed with his candor, his magnanimity, his noble charity; we feel that his loving, burning words convince us of his integrity, and we cannot but believe what he says. We read the sayings of Christ, and we feel that his doctrine is too pure and elevated to be a human invention; his morality, too unselfish and noble to be the product of an impostor; and his life, too singular and inimitable to be less than Divine. The appeal to our religious consciousness is so profound and resistless that we cannot believe the Gospel to be false. As we read we are often brought to a sudden pause, and by an irresistible impulse we are led to exclaim, "Lo, God is here!" Gentle presences, as of mercy, are peering through the lines. We feel the pulsations of a living spirit beneath the outward form of words. It is as though the Invisible had whispered in the deepest depths of our nature, "I have found thee and thou mayest not escape!" A preternatural finger has touched our heart, and it quivers with rapture and with awe. A voice from within responds to the voice from without, and the conviction is instant and irresistible, "These are the words of God!"

Thus the Bible speaks directly to the heart. It wakes up the divine intuitions of the soul. It meets and answers the deepest longings, wants, sufferings, hopes, and fears of

man. It answers and it exceeds them all. It awakens new aspirations and new hopes. It furnishes new ideals of goodness, of purity, of charity, of endurance, and self-sacrifice, of which we had not felt the inspiration before. And we are constrained to fall upon our knees and implore strength from on high, that we may be enabled to actualize them in our lives. This is the might and the majesty of *self-attestation*. This is the evidence which is felt by the educated and the uneducated alike. The man who has studied the historical evidences, and the man who knows nothing about them, are here as one. As Carlyle has justly said, "In the poorest cottage is one Book wherein for several thousands of years the spirit of man has found light and nourishment, found an interpreting response to whatever is *deepest* and *divinest* in him. Wherein still to this day, for the eye that will look well, the mystery of existence is revealed and prophetically emblemed, if not to the satisfying of the outward sense, yet to the opening of the inner sense, which is the grander result." And what is this "opening of the inner sense" of which Carlyle speaks, but the awakening of the Christian consciousness?

And, now, if a sincere and hearty faith in the mission and teaching of Christ has opened in man this *inner sense*; if it has vitalized his conscience, and transformed his character; if it has led him beyond the outer crust of sensible phenomena into the invisible sphere of eternal realities; if it has disarmed the power of temptation, and strengthened him in the performance of duty; if it has been his solace in

affliction and bereavement; if it has given him nobler views of life, and transformed death into one of God's angels; if it has been the inspiration of his noblest deeds, and made self-denial and sacrifice for the good of others a real joy, then he has within himself the best and surest evidence of its truth. This inherent power and life of Christianity is for him its self-attesting evidence. It is real proof. It touches the soul. It comes home to his purest thoughts and deepest feelings. It harmonizes with everything deepest and divinest in him. And it inspires him with the conviction that it is *Divine*.

Therefore we do not hesitate in affirming that the deepest and strongest demonstration of the divinity of Christianity must rest upon the *living and intuitive syllogism of the heart*. (John vii. 17. Rom. i. 13. 1 Cor. ii. 4, 5, 10. 2 Cor. iv. 6, 18.) We are quite prepared to endorse the remarks of Carlyle in his "Essay on Voltaire": "The Christian Religion has a deeper foundation than Books, it is written in the purest nature of man in mysterious, ineffaceable characters, to which Books, and [verbal] Revelations, and authentic traditions are subsidiary.—the *light* whereby that Divine *writing* may be read."

I anticipate an objection, the only one, in fact, which can be urged against this mode of reasoning, by the skeptical mind. Yes! you answer, the evidence from your own subjective experiences may be satisfactory to your own mind, but inasmuch as I have had no such experience, it can be no evidence to me.

That there is some force in this objection I readily grant, but not to the extent that you claim. You push the objection to an extreme which is not only unfair, but I think discourteous. If you credit us with ordinary judgment, and common honesty, then our testimony to the wholesome influence of an earnest faith in Christian truth upon the inward life, should be, at least, as good evidence for you as our testimony to the efficacy of any therapeutic agent in relieving our physical maladies; especially if our profession of inward moral health is accompanied by the outward evidence of moral healthfulness and moral power. It is true there is a Theory of Medicine, as well as a Practice of Medicine; and that theory must be grounded upon some knowledge of Physiology, and of the *modus operandi* of remedial agents. but after all, in your practice, you proceed almost exclusively on the generalizations of experience. If you are a good physician, you are an Empiricist in the best sense of that much abused word. In ten thousand cases quinia has been found an antiperiodic tonic; in ten thousand cases the belief of Christian truth has been found an excellent moral tonic, and a wonderful alterative also. The proof is just as valid in the one case as in the other. It is an appeal to experience, that is, to consciousness.

But I have already conceded your right to demand further proof, and I have no desire to withdraw that concession. Christianity cheerfully surrenders itself to the test of experience. It reserves to itself no immunity, and asks no exemption from the established principles of experimental induction.

Christianity goes yet further. It professes to be a special interposition of God for the education and moral discipline of the race; a remedial interposition which aims to deliver the race from the power of evil, and lift humanity to a higher and nobler form of life. It claims that this interposition was not a sudden but a gradual movement in history, beginning, in fact, with the history of our race, and continued through the ages, and like all the works of God a progressive *evolution*. It is therefore predicated upon all the facts in the history of our race, and especially upon those facts of history which sober historians like Niebuhr, Bunsen, Arnold, have regarded as *providential*. Thus it surrenders itself not only to the test of experience, but it bases its pretensions upon the facts of history, and subjects itself to all the fair and legitimate rules of Historic Criticism. That is, it not only offers us experimental evidence, but also probable or moral evidence.

And here permit me to remark that I employ the word "probable" in the logical sense, to denote a kind of evidence, and not a degree of evidence. In logic, the designation "probable" is used in a technical sense quite different from its usual signification. In common discourse it is applied to evidence which does not command assent, but in logic it denotes the highest kind of proof which the nature of the subject admits. It is not opposed to what is certain, but it is opposed to mathematical demonstration. It does not say "I am absolutely certain," but it does say "I am morally certain."

There are persons who demand more, as a condition of their faith in Christianity, than moral certainty. They say, in an affair of such vast moment, wherein our present and eternal well-being are involved, we ought to have mathematical, or something like mathematical demonstration. Surely this is an unreasonable and impossible demand. Mathematics, of all sciences, has the least content, and it is the most certain simply because it is the most abstract. When applied to the concrete phenomena of nature it must derive its data from the facts of experience. If these facts are misapprehended, even mathematical reasoning gives false conclusions. But the nature of the problem now before us precludes mathematical proof. Do you gentlemen who are studying Law, expect to determine the guilt or innocence of the prisoner at the bar by calculus? If so, you are studying the wrong text-books and attending the wrong lecture-room. Instead of Greenleaf on Evidence, you ought to take up Price or De Morgan on Differential and Integral Calculus. Do you physicians expect to diagnose the nature of mental diseases, and determine the fitness of any remedies by Equations? I fancy you working out the problem beside the couch of your patient while he peers quizzically out of the blankets, and wonders which is the fittest candidate for the lunatic asylum. Gentlemen, be as reasonable in your demands upon Christianity as you are in other matters of human interest. Probability is for you the very guide of life. In matters of the highest concern; in matters affecting your business, your character, your health,

your happiness, and the health and happiness of all who are dear to you; in questions of life or death, you are, and must be, guided by probable, that is, moral evidence. And so also in the questions which concern your soul, your moral life, and your everlasting destiny. Suppose you cannot prove the immortality of the soul as you can demonstrate that "the sum of three angles of a triangle is equal to two right angles," what then? Will you turn a deaf ear to every other kind of proof? Will you despise the noble aspirations of your own deathless mind, and live and die like the brute? Suppose you cannot prove the leading facts of the Saviour's life, and the leading truths of His ministry, in the same way that you demonstrate that "if three quantities are in proportion, the product of the extremes is equal to the square of the mean," what then? Will you deny that He ever lived upon the earth; will you trample under foot that teaching which Theodore Parker says "is pure as the light, sublime as heaven, true as God;" and will you reject His proffered help and grace?

You confess you need more light on questions which touch the religious nature of man, and underlie the religious history of humanity. You want a better understanding of your relations with God, and your duty towards God. If it be only from a feeling of curiosity, you want to know something about that invisible world of real being which underlies the world of phenomena; for as Plato says, "He was not a bad genealogist who said that *Iris*, the messenger of heaven, is the child of *Thaumas* (wonder)." You have an

instinctive and resistless longing to know more about the future life, and about your personal interest therein. Well, here is a revelation which supplies that information; here is a revelation from that invisible world, a revelation which professes to be from God, and the great question is, Can I rely upon it? Is it authentic? Is it really divine?

The problem is now fairly before our minds. The question whether the Christian Religion is a divine religion; whether as an Economy it was originated by God; whether as a Doctrine it was taught by God, resolves itself simply into a question of historic fact. The history which is given in the Old and New Testament is almost exclusively a history of the direct and supernatural interposition of God in the affairs of men for the irreligious instruction, and especially for their redemption from sin. Have we reasonable evidence that it is an authentic and credible history? If the history is true, then the doctrine is necessarily *Divine*.

I shall endeavor to review the evidence in strict conformity with the laws of modern historic criticism as approved by our best historians. They consist chiefly of the four following Canons, which I abridge from Rawlinson:

1. When the record which we possess of an event is the writing of a contemporary (supposing that he is a credible witness, and had means of observing the facts to which he testifies) the fact is to be accepted, as possessing the first or highest degree of historical credibility.

2. When the event recorded is one which the writer may be reasonably supposed to have obtained directly from

those who witnessed it, we should accept it as credible unless it be intrinsically improbable. Such evidence possesses the second degree of historical credibility.

3. When the event recorded is removed considerably from the age of the recorder of it, and there is no reason to believe that he obtained it from a contemporary writing, but the probable source of his information was *oral tradition*; still, if the event be one of great importance, and of public notoriety; especially if it be one which affected the national life, and continued to be commemorated by some religious festival, then it has a claim, in its general outline at least, to be believed as probably true.

4. When the traditions or records of one race are corroborated by the traditions or records of another distant or hostile race, the event has by this double testimony a higher amount of probability, and thoroughly deserves acceptance.

A fifth canon has been offered by Strauss which we shall reject as arbitrary and unreasonable. It is based on an *à priori* assumption of the absolute inviolability of the chain of finite causation; and demands that from all history we shall eliminate the supernatural, the miraculous.

We shall devote a special lecture, at the end of the course, to the discussion of "the Naturalistic Hypothesis." At present we assert, first, a miracle is not a violation of natural law, but a subordination of the order of nature to higher moral ends; secondly, the absolute uniformity of nature is not an *à priori* intuition, but an induction from experience, and cannot therefore be dogmatically affirmed as

a *law* governing experience; thirdly, man has an innate natural faith in the supernatural, and experience and human testimony can attest to us the occurrence of a supernatural event; fourthly, we have all had experience of events which are outside the chain of physical causation, and know from experience that there are such things as *un-natural*, *non-natural*, and *super-natural* occurrences. If you fire a pistol into the brain of your fellow-man and thus terminate his existence, you do an *un-natural* deed. If the chemist freezes water in a red-hot crucible, he performs a *non-natural* act, that is, he does what nature in her orderly, regular, natural working never does. If, in the exercise of my free spirit-power, I make an alternative choice, and subordinate my natural impulses to the law of my conscience, I perform a *super-natural* act. If the Deity be an intelligent, free personality, He may do all this, and infinitely more. In the exercise of His omnipotence, He may subordinate nature to special moral ends, and that is a miracle.

The position that we now seek to establish is, that we have the highest moral certainty that the history in the Old and New Testament is authentic and credible.

Now, while we are prepared to admit that facts of personal experience seem to have a greater degree of certitude than facts of history, yet there are many facts of history, of which we are as morally certain as we can be of any facts which have come under our own personal observation. For example, that Hannibal led an army across the Alps; that Julius Cæsar was murdered in the senate-house; that the

Romans invaded and for a season held possession of Great Britain; that Moses was the lawgiver of the Hebrew race; that Christ was crucified in Judea, are facts of which I am as morally certain as that I saw Thaekombau, the king of Fejee, in 1854. It is possible that Thaekombau might have treated me, as Mr. Dickens treated a party of Americans on his first visit to our country when he sent his servant to impersonate his real self, but it is impossible that the entire Roman public, and the whole body of historians could have been deceived as to the assassination of Julius Cæsar. The little speech which Shakspeare puts into the mouth of Antonins, nobody quotes as history, but that the people insisted on burning his body in the Forum, and erected a chapel over the spot, which was afterwards converted into a temple, cannot be doubted.

Let us take as an example of the historic proof, and at the same time as an illustration of the line of argument, the fact that the Romans once held possession of Great Britain. The proof of this fact may be made up by a variety of concurring lines of evidence,—

1. Traditions still retained among the descendants of the ancient Britains existing in Wales and Anglesey;
2. The testimony of contemporaneous historians, especially of Suetonius and Tacitus;
3. The remains of Roman buildings, camps, and walls, scattered around the country; as, for example, Richborough Castle in Kent; the archway at Lincoln, known as the "Newport Gate;" the great stone wall built by Hadrian,

extending from the Solway to the mouth of the Tyne, and separating Columbia from Britannia; and the remains of the Roman wall and buildings which formed the principal station of the Roman army in Britain, and which are still to be seen at York;

4. Roman coins of Tiberius, Augustus, Nero, and other Roman Emperors, which are being constantly found in the soil;

5. Roman inscriptions in every part of the country.

Now, here are five independent lines of proof, any one of which is sufficient to prove the fact that the Romans once held possession of Great Britain, but when taken all together, they constitute a proof equal in force to a demonstration in mathematics.

This, then, is an example of the line of proof, and the nature of the evidence, which we shall present of the historic accuracy of the Bible. We shall point to the same concurrent lines of proof to sustain the leading facts of the Bible, that can be presented to prove that the Romans conquered and held possession of Britain.

1. We shall point to the existence of a people called the Jews, scattered among the nations of the earth, who for 3360 years have celebrated the Feast of the Passover, to commemorate their deliverance from the bondage of Egypt; and a sect called the Christians who for 1800 years have observed good Friday and Easter Sunday, in commemoration of the death and resurrection of Christ.

2. We shall appeal to concurrent traditions found

among all nations; as, for example, traditions concerning the Creation, and the Noachian deluge.

3. We shall refer to the testimony of independent historians who lived in Egypt, in Babylon, in Phœnicia, in Rome, and in Judea.

4. We shall appeal to the remains of ancient cities, mentioned in Scripture with great minuteness and particularity, at Nineveh, Babylon, Tadmor, Jerusalem, and Tyre.

5. We shall refer to existing monuments, inscriptions, coins, and signets, which have been found in the Tombs of the Kings of Egypt, and amid the ruins of Nineveh and Babylon.

6. And, finally, we shall call attention to the discoveries of Modern Science—especially, Philology, Ethnology, and Geology—which have yielded their tribute of evidence that the Bible is true.

And, now, for a clear understanding of the subject, I had better, at once, rapidly indicate the nature and sources of our materials for a comparison of sacred and profane history, which, if now carefully noted by you, will greatly assist you in our future inquiry.

Of Egyptian history, we have the writings of *Manetho*, who was the High Priest of Heliopolis, in the reign of Ptolemy Philadelphus, about 304 b. c.

Of Babylonian history, we have the writings of *Berosus*, a Chaldean priest, who lived in the time of Alexander the Great, 356-323 b. c.

Of Phœnician history, we have the writings of *Menander* and *Dius*, native Phœnicians.

Of Syrian history, we have the universal history of *Nicolaus* of Damaseus, who lived about the time of Alexander, and drew the material of his work from native sources.

Of these writers, we have not complete manuscripts. What we now possess are fragments quoted by other and later writers, chiefly Josephus and Eusebius. These fragments have been collected by Max Müller, and are accepted and defended as unquestionably genuine by the philosophic historian Niebuhr, and the learned Egyptologist Bunsen. In addition to these we have the great work of Herodotus, the father of history. The authorities in Roman history are familiar to you all. But in addition to all these, and of more value than all these, at least so far as Old Testament history is concerned, we possess, as the result of late explorations in Egypt, Nineveh, Persopolis, and Babylon, contemporaneous records, made by order of Assyrian and Babylonian Monarchs; and a large amount of confirmatory proof from the Monuments, Temples, and Tombs of the Kings of Egypt, and from the Catacombs at Rome.

In regard to these inscriptions on the monuments and tombs in Egypt, and the contemporaneous records made by order of the Assyrian and Babylonian Kings, it may be necessary to furnish a more particular account.

It was long suspected that the hieroglyphical inscriptions on the monumental remains of Egypt contained records of history, which, could they be deciphered, would be of the utmost consequence to the learned world. Great were the expectations of scholars when it was announced that a key

had been found by which the learned could unlock the wards, and enter the portals, of these long concealed treasures. That key was what is known to scholars as "the Rosetta stone." It was discovered by the French in digging on the redoubt of the fort St. Julian, near the mouth of the Rosetta branch of the Nile; and was surrendered by them, with other antiquities, to the British commander, Lord Hutchinson, after their signal defeat at Alexandria, on the 21st of March, 1800. It is now in the British Museum. On its arrival in England antiquarians at once recognized its value. It was found to be a decree in honor of Ptolemy V., sculptured 195 B. C., and written in three different characters. One Greek, another hieratic or sacred characters, the third enhorial or common characters. The most fortunate circumstance of all was that the last sentence of the Greek, orders that the decree shall also be inscribed in hieroglyphic, enhorial, and Greek. The hopes of European scholars have been realized, and a band of eminent linguists and antiquarians, as Young, Champollion, Rosellini, Lepsius, Bunsen, Wilkinson, have been able to decipher the old Egyptian, and open to us the treasures of Egyptian history. Egyptology has now become a science; and the grand works of Bunsen, Wilkinson, and Thompson have made ancient Egypt almost as familiar to us as ancient Greece.

Another source of information is found in the paintings and sculpture with which the ancient Egyptians decorated the walls of their temples and tombs, in forms and colors which have survived the wastes of time. These paintings are

real illustrations of events which transpired during the reign of the successive Kings of Egypt, sometimes accompanied with hieroglyphical inscriptions. They may be well compared to an edition of Harper's Weekly, in which historical events are illustrated by engravings, and described in letter-press. They bore exactly the same relation to the history of those times, that an illustrated newspaper bears to our times; only they are more enduring.

The British government has been at an enormous expense to recover these ancient paintings and monuments; and to-day, if you visit the Egyptian rooms of the British Museum, you will be delighted and surprised to see that ancient Egypt has had a resurrection. The tombs have given up their dead, and some of the Pharaohs are lying in state in London, with the records of their deeds and their times surrounding them.

We shall see as we proceed, how the first chapter in Exodus receives a striking confirmation from the paintings in the tombs below the temple of Karnak; and how many of the accounts of the relations between the kings of Israel and the kings of Egypt are sustained. This discovery gave a new impulse to the same class of researches amid the ruins of Nineveh, Babylon, and Persopolis. A fortunate, and as I regard it, a providential discovery was made by Colonel Rawlinson of what is now known as "the great Inscription of Darins." On the western frontier of ancient Media, on the road from Babylon to the southern Eebatana, that great thoroughfare between the eastern and the western provinces

of ancient Persia, he found an inscription on a precipitous rock, 1700 feet high. This again is trilingual. One transcript is in the ancient Persian, one in Babylonian, and one in Scythic or Tartar dialect. "The Babylonian column of this inscription," says Layard, "is an invaluable key to the various branches of cuneiform writing." And now the bas-relief on the walls of the Palaces of Nineveh and Babylon, which have been entombed for 2000 years, have been deciphered by Loftus, Layard, Dr. Hinks, and Rawlinson. The very bricks also have inscriptions on them. Cylinders of baked clay and green felspar, which no doubt were the signets of the Assyrian kings, are found covered with inscriptions. Winged bulls are written over with these cuneiform or arrow-headed characters, and no one can form any conception of the vastness, the voluminousness, of these historic records, until he has stood beneath the winged bulls, and looked on the slabs of the palaces of Sennacherib, now in the British Museum. The history of the five great monarchies of the ancient world has been discovered during the last twenty years, and the volumes of Rawlinson are an invaluable contribution to the truth of Old Testament history. These endless inscriptions are found to be the records of the acts and decrees of the Assyrian and Babylonian kings, and as we shall hereafter see, they are a wonderful confirmation of the account which is given of these kings in the Hebrew Scriptures.

The confirmations of the historic accuracy of the Bible are increasing every year. It is in our remembrance that

skeptical men used to say, Where is Nineveh? Where is Babylon? These places never existed. Sennacherib, Shalmaneser, Tiglath-Pileser, were as mythical as Agamemnon, Hector, and Achilles. Your Bible is as legendary as Homer. We hear no more of that banter now. All men have come to regard the Old Testament as the oldest, the most reliable, and the most authentic history.

F

LECTURE IV.

4

“For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: Shall not they teach thee, and tell thee, and utter words out of their heart?”—JOB VIII. 8, 10.

IN my former lectures, I have endeavored to concentrate attention on the fact that Christianity has this peculiarity in contradistinction from all other forms of religion,—it is preëminently an *historical* religion. Other systems of religion are almost exclusively ideal, poetic, mythical, and legendary; but Christianity is based upon a connected series of actual, historic facts, commencing with the creation of man, and continuing to the present hour.

I have endeavored to show that, as one form of “absolute religion,” it grounds itself upon all the facts of human nature, that is, upon the ideas and laws of human reason, and the instincts, aspirations, and wants of the human heart. I have also endeavored to show that, as a form of “personal religion,” that is, a religion of one’s personal, inner life, it grounds itself upon the religious consciousness of each individual Christian. And, finally, as an “historical religion,” it is based upon the best authenticated facts of history. It is claimed that all along the ages there has appeared on the stage of history a class of facts which cannot be reduced to

the uniformities of natural causation, or accounted for by ascribing them to the contrivance and prearrangement of designing men; and these facts vindicate their claim to be regarded as *providential*, and have been regarded as providential by the most philosophic historians. Commencing with the very dawn of human history, we see a peculiar and unique order of events arising, which, through the course of ages, acquires, periodically, new significance and new momentum, until it culminates in the foundation of the Christian church, and the diffusion of Christianity in every part of the habitable globe. And it is upon these peculiar, providential facts that the peculiar doctrines of Christianity are founded; so that, if the facts are found to be authentic and credible, the religion must be accepted as divine.

I now propose that we shall study these facts, scrutinize them as to their validity, estimate their value, and try to grasp their significance and import; in the words of Bacon, "first fairly criticise, and then honestly interpret the facts."

There is an historical sequence and a genetic connection in the tissue of facts to be considered, and therefore it is best we should follow the chronological order. I shall therefore divide the whole sacred history into *five* periods:

1. From the Creation of Man to the Death of Moses, a period of 2553 years;
2. From the Death of Moses to the Death of Solomon, a period of 573 years;
3. From the Death of Solomon to the Captivity of Judah, a period of 387 years;

4. From the Captivity to the Reformation under Nehemiah, a period of 184 years;
5. From the Birth of Christ to the Establishment of Christianity, a period of 63 years.

I now invite your attention to the consideration of the *first period*—that intervening between the Creation of Adam and the Death of Moses—the record of which is contained in the Pentateuch, or “Five Books of Moses.”

1. And, first, as to the record itself. Here are five Books familiar to us as “The Five Books of Moses.” What do we know of the history of these books? I do not mean, What do we know of the history contained in the books, but of the history of the books themselves? Here they are now as a part of our English Bible, but how do we show that they have been extant three thousand years? And if they have been in existence for 3000 years, what evidence have we that they are the same books they were 3000 years ago? How do we know they have not been so corrupted or changed as to lose their identity, like Sir John Cutler’s pair of black worsted stockings, which his maid had so often darned with silk that they had become a pair of silk stockings; in other words, what guarantee have we for the integrity and purity of the *text*?

This certainly is an important question, and ought to be studied by Christians at least. In attempting an answer, we shall commence from our own time, and traveling upwards, see if we can trace the presence of the Pentateuch. To-day, then, there are in existence a large number of Hebrew

synagogue-rolls written on skins (and this you are aware is the form of almost all ancient books), and private MSS. on parchment, in Germany, Poland, and Spain. Some have been found in Russia, in Malabar, and even in China. An idea of the number of these MSS. may be gathered from the fact, that, in preparing for his printed edition of the Hebrew Bible, Dr. Kennicott collated 490 Jewish MSS. of the Book of Genesis alone. The date of these MSS. is ordinarily given in the subscription. Few of them are older than the twelfth century. The subscription on the MS. Bible in the Library of the University of Cambridge (England) fixes its date at 856 A. D. And there is a Pentateuch-roll which Pinner found at Odessa, which was written in the year 580 A. D. This is the oldest known Hebrew MS. in existence.

There are also Greek MSS., translations from the Hebrew, which are still older than any of the Jewish MSS.; these belong, some to the fifth, and some to the fourth century. There is one in the Vatican Library at Rome, another in the Imperial Library at Paris, a valuable one in the British Museum, and the oldest of all was discovered by Tischendorf at the Convent of St. Catherine, Mount Sinai, in 1844. All these MSS. are based upon the translation made by order of Ptolemy Philadelphus, King of Egypt, for the Alexandrian Library, and known as the "Septuagint" or LXX.; because it was understood that seventy persons were employed in the translation of the Hebrew into Greek. Josephus relates that the Hebrew copy which was sent from Jerusalem as a present to Ptolemy, was written in letters of

gold on skins of admirable thickness. (Ant. xii. 2. § ii.) I have no doubt of the accuracy of this statement; for one of the handsomest MS. I ever looked upon was written in letters of gold on purple vellum. This translation, called "the Septuagint," was made 280 b. c. We have found the Hebrew Bible in existence 2100 years.

Older still, there was a Samaritan copy of the Five Books of Moses which was probably made when Manasseh and other Jewish priests went over into Samaria, and contemporaneous with the building of a temple on Mount Gerizim, 409 b. c. This Samaritan Pentateuch is quoted by Eusebius, Jerome, Procopius, and others; and copies of it were seenred from the East by Archbishop Ussher in the seventeenth century.

At a still remoter period, during the reign of Jehoshaphat, King of Judah, 912 b. c., Levites were appointed to go through all the cities of Judah to instruct the people, and they carried with them copies of the Laws of Moses. (2 Chron. xvii. 9.)

And, lastly, we find in the Book of Joshua, which is generally believed to have been written by Joshua or one of his immediate contemporaries, that Joshua speaks of "the Book of the Law," "the Book of the Law of Moses," as a book containing "all that Moses commanded." Thus we are carried up to 1451 b. c., that is, a few years subsequent to the death of Moses.

Here, then, we have a remarkable book; for the Pentateuch was originally one book, and the division into five

books, or rolls, was made as a mere matter of convenience. Aside from its claim to be regarded as a revelation from God, it has, in a literary point of view, an interest and an importance to which no other document can pretend. If it is not absolutely the oldest book in the world, it is certainly the oldest historic record in the world that assumes the form of a book. There are some papyrus-rolls in the British Museum which were written about the same time that the genealogies of the Semitic race were so carefully collected in the tents of the Patriarchs. But these papyrus-rolls are of no service to the historian. It is said there are fragments of Chinese literature which in their present form date back as far as 2200 B. C., at least so Colebroke thinks. But these are either calendars containing astronomical calculations, or records of mere local interest. Genesis, on the contrary, is rich in details respecting other races besides the Hebrew race.

If the religious books of other nations make no pretensions to vie with Genesis in antiquity, in all other respects they are immeasurably inferior. The Mantras, the oldest portion of the Vedas, are, it would seem, as old as the fourteenth century B. C. The Zend-Avesta, in the estimation of competent scholars, is of a much more modern date. The oldest of the Chinese sacred books, the Yih-King, is of a venerable antiquity, but the writings of Confucius are not earlier than the sixth century B. C. But Genesis is unlike the Veda, which is a collection of hymns; unlike the Zend-Avesta, a metaphysical speculation on the origin of all

things ; unlike the Yih-King, which is a treatise on ethics. Genesis is a *history*, and it is a history of the religious development of humanity for 2500 years.

The Pentateuch has always been regarded by the Jews as a sacred book, and the text was carefully preserved and scrupulously respected. Josephus says that throughout the ages that have passed no one ventured to add to, or take away from, or transpose, aught in the sacred writings ; and he assures us that the Jews would suffer any torment, and even death itself, rather than change a single point or iota of the Scriptures. Laws were prescribed as to the quality and size of the parchment to be used, and the amount to be written on each page. In the times of Ezra, there arose a class of Jewish critics called Masorites, whose especial business it was to preserve the purity of the sacred text. To this end they counted every line, word, and letter, and even went so far as to ascertain how often each letter of the alphabet occurred in the Bible, and what word or letter occupied the centre of the whole book. At the end of each MS. they added a note giving the result of all these investigations. These are called the "Masoritic notes." So much, then, for the record itself.

2. As to the authorship of the Pentateuch. Were the five books ascribed to Moses really written by him ? We answer, in general, the voice of positive, uniform, and ancient tradition ascribes them to Moses, and it is upon this kind of evidence we have mainly to rest in all classic authorship. Few books, comparatively, tell us by whom they

were written. Neither the Commentaries of Cæsar, nor the Annals of Tacitus, nor the Hellenic of Xenophon, nor the Dialogues of Plato, nor the Philosophical and Logieal works of Aristotle, nor the Lives of Plutarch, nor, at least, nine-tenths of the remains of ancient literature, contain any speeifie statement showing by whom they were written. The only evidence applicable to such cases, and with which the common sense of mankind has been universally satisfied, is public *notoriety*, that is, traditions transmitted to the successive generations of men by their predecessors, and this traditional knowledge confirmed by the quotations and allusions of other authors. It has therefore come to be a general canon of historic criticism, that books are to be regarded as the product of the persons whose names they bear unless strong reasons can be presented to the contrary. The burden of proof, at any rate, devolves upon those who deny their genuineness. Take a most extreme case in illustration, the Iliad of Homer. Who can tell us anything concerning Homer himself? There is a difference of 460 years in the eight different periods which have been assigned as the time when he lived, and seven different cities claim the honor of being his birthplace. There is no such uncertainty in regard to Moses. But yet the universal belief in all ages has been that Homer was the author of the Iliad, and you have numerous quotations therefrom in many subsequent writings; for example, in the third book of Plato's Republic; and Plato lived 409 b. c.

It is needless for me to occupy your time with proof

that the Jews have in all ages assigned the authorship of the Pentateuch to Moses. In nearly every succeeding book of the Old and New Testament it is quoted, or incidentally referred to, as the work of Moses. Josephus, in his "First Book Against Apion," says explicitly: "We have twenty-one books which contain the records of all past times, which are justly believed to be Divine. And of them, *five* belong to Moses, which contain his Laws, and the traditions of the origin of mankind, till his death. The interval of time was little short of 3000 years." "It is become natural to all Jews, from their birth, to esteem these books as containing *Divine* doctrines, to persist in them, and, if occasion be, to die for them."

To this unanimous voice of the Jewish nation we may add the testimony of numerous heathen writers, as Manetho of Egypt, Lysimachus of Alexandria, Tacitus the Roman, Juvenal, and many others, who ascribe to Moses the institution of that code of laws by which the Hebrews were governed and distinguished as a nation, and most of them distinctly recognize the fact that he committed them to writing.

These authorities cover a space of time extending from the time of Alexander the Great, when the Greeks began to manifest some interest in Jewish history, to the time of the Emperor Aurelian, when Jewish literature had been thoroughly studied by the learned and acute Alexandrians.

There are certain objections which have been urged by skeptics against the authorship of Moses, which, though of little weight, demand a passing notice.

1. It is urged by Paine that these books cannot have been written by Moses, because they are written in the third person. It is always said, "the Lord spake unto Moses," not "the Lord spake unto me," "which," says Paine, "it should, or would have been, had Moses really been the author."

This objection can certainly have no weight with educated and sensible men, for this is the style which is adopted by the most eminent of the ancient historians, Josephus, Xenophon, and Cæsar. Throughout the whole of Cæsar's Commentaries we read of Cæsar making a speech, Cæsar crossing the Rhine, Cæsar invading Britain, etc., but every schoolboy knows that this is not to be urged, for a moment, as a serious objection to the universal belief of centuries that Cæsar wrote these Commentaries.

2. A second objection urged by Paine is, that in the last chapter we have an account of the death of Moses, and, of course, a man cannot write an account of his own death and burial.

Now, that this last chapter is an addendum, a supplement to the Book of Moses, added in all probability by Joshua, and, perhaps, at one time a part of the Book of Joshua, is I think very evident. First, because we are told in one of the last chapters that "when Moses had made an end of writing the words of the law until it was finished, he handed it to the Levites to be kept in the side of the ark." This was, then, the natural and appropriate conclusion of the book. Secondly, the close connection between

this supplementary chapter, and the commencement of the Book of Joshua, is so obvious, as plainly to intimate that it was written by him as an addendum to the books of Moses, or else transposed by subsequent transcribers from the early part of Joshua as naturally belonging to, and necessary to furnish, a complete account of Moses, the great prophet of the Jewish church. Thirdly and finally, the presence of this supplementary chapter is no more a proof that the rest of the books were not written by Moses, than the eighth book of Cæsar on the wars in Gaul, being supplemented by some unknown hand, is a proof that Cæsar did not write the other seven. Let the Pentateuch be, at any rate, treated with the same fairness with which other books are treated.

3. A third objection is urged by Colenzo. He says that the Pentateuch cannot have been written by Moses, because there are some numerical and chronological errors in the books.

Now, if this allegation were true, it might prove that Moses was a poor arithmetician or an unreliable historian, but it certainly would not prove that he did not write the history. As to the supposed errors themselves, we will consider what he has to say when we come to consider the veracity of Moses, or, in other words, the authenticity of the Pentateuch. We will, in the meantime, grant that some of the figures of the Pentateuch are now wrong; does it therefore follow that the original figures of Moses and the early manuscripts were wrong? Every scholar knows that ancient manuscripts were multiplied by transcription with the

pen; that the numerals in the Hebrew are represented by letters, some of which might be easily mistaken for others; and that, unless we indulge in the absurd idea that every obscure scribe who made a new MS. of the Pentateuch was by a perpetual miracle preserved from making a mistake, some numerical errors may have naturally arisen in subsequent ages. Such mere errors in transcription Colenzo himself admits ought not to be permitted in our minds to encourage an unjust suspicion as to the veracity of the original Mosaic composers. And yet, as we shall see in our subsequent inquiries, these apparent numerical discrepancies are the only objections Colenzo has to urge against the testimony of universal tradition and universal history, sacred and profane, heathen and Jewish, that Moses wrote the Pentateuch. The presence of numerical errors can never be urged by an honest mind, and never has been urged by the critical or philosophic historian, as any proof that a book is not genuine, or that it is not the product of the author whose name it bears. Herodotus tells us that the army of Xerxes numbered one million seven hundred thousand men (Book vii.). Now, I presume every scholar regards this as a numerical error. And yet you would account the man as very unreasonable who should urge this as a proof that Herodotus did not write the history which bears his name.

These objections of Paine and Colenzo are therefore of no weight against the universal voice of antiquity, which, without one exception, sustains the Mosaic authorship.

If, then, Moses wrote the Pentateuch, we come now to discuss our second question, Is his history an authentic one? Does he narrate facts of which he was personally observant, or which he knew were true on the best and most reliable testimony; or does he deal in mere fables and myths?

Now, we desire to be explicitly understood at this point. We shall not answer this question after the manner in which it is usually answered, namely, that Moses was inspired by God to write, and therefore all he wrote must be true, because that answer carries no conviction to the mind of the skeptic, nor even to the sincere doubter, of whom I know there are many.

We shall answer this question in the same manner as we should were it proposed in relation to Cæsar or Xenophon or Herodotus of ancient times, or Macaulay or Bancroft of modern times. Looking at the matter purely as one of historic criticism, we shall endeavor to apply the same rules of judgment to what is called sacred history as we do to profane history, and deal with Moses as we do with every other historian. We remarked last Sunday that it is a rule of historic criticism that the genuineness of a book, the established fact that it was written by the man whose name is affixed to it, carries the authenticity of the narrative, at least, in its main particulars.

If we have the author's name attached, we have some one who has made himself responsible to the world for the accuracy of the narrative, and whose character for veracity

we may be able to appreciate. In the affairs of every-day life we attach little value to a merely anonymous story ; if the author's name is given, we have vastly more confidence ; if we know him to be generally a man of veracity, we believe without hesitation. This remark applies with increased force to written history. We are to presume that when a man writes a history for the public and for posterity, his design is to narrate facts. He may be liable to error, may be misled by others, but as a general rule, he intended to tell the truth, and we are bound to act on that presumption unless we can show that he had some powerful motive to attempt a deception. We argue this on the ground that it is much more natural and easy for a man to tell the truth than to tell a falsehood, and that men do, indeed, utter vastly more truth than falsehood. We can conceive of no state of mind more unnatural and mean than that which regards with universal mistrust and skepticism the testimony of other men. And we cannot help thinking that the man who is everlastingly questioning the veracity of others, is judging his fellows by a rule which he feels is applicable to himself. The practice of the coarse and vulgar infidel is to pronounce the sacred historian a deceiver, a liar ; but the intelligent skeptic is ashamed of such a course. Strauss, the great skeptic of Germany, disingenuously and honestly avers, that "Moses, being the leader of the Israelites on their departure out of Egypt, would undoubtedly give a faithful history of the occurrences unless (which is not pretended) he designed to deceive." These are the proper

and natural inferences which Strauss felt must flow from the admission that Moses was the author of the Pentateuch. If he wrote the book, it must be accepted as, in the main, authentic and true.

A plausible falsehood, we remark further, is a matter of extreme difficulty. It is the hardest task in the world to tell a lie that will maintain its own consisteney and live. It is difficult, nay in fact impossible, to interpose a series of falsehoods right into the current of history, without there being numberless points at which it cannot be made to harmonize. Falsehood can never quadrate with truth. It is much easier for the historian to tell the truth than to perpetrate a falsehood. And especially when the historian addresses himself to the masses of men and to posterity, there is a solemnity in the occasion which makes him feel that he must aim at truth. The universal presumption of our race is, that history, generally speaking, is to be relied upon when it bears the author's superscription.

All history, saered and profane, all tradition, with a unanimous voice, assert that Moses was the author of the five books which bear his name. The general presumption, then, is in favor of their being authentic history.

2. A second canon of historic criticism is, "When the record we possess is the writing of a contemporary who had the means of observing the facts to which he testifies, and is a writer upon whose integrity we have good reason to depend, then the record is to be regarded as possessing the highest degree of credibility."

This is a law of historic criticism which is laid down and applied to all history by such philosophic historians as Niebuhr, Müller of Germany, Arnold and Lewis of England. The importance of this canon is admitted even by the German infidel Strauss. "It would," says he, "most unquestionably be an argument of decisive weight in favor of the credibility of Biblical history, could it indeed be shown that it was written by eye-witnesses;" and again, "Moses, being the leader of the Israelites on their departure from Egypt, would undoubtedly give a faithful history of the occurrences unless he designed to deceive."

Let us apply these two rules of historic criticism to the Pentateuch. We have shown beyond the possibility of successful contradiction that Moses was the author. We have therefore the direct testimony of a contemporary, an eye-witness of the facts which he narrates, an actor in the very events he records, and not an actor only, but the leader in the transactions which he relates, as Cæsar was of the events he narrates in his Commentaries. We have also here the testimony of a writer on whose integrity we can depend, a writer unquestionably honest, for he records his own sins and defects, and the transgressions and sufferings of his own people; and necessarily honest, for he writes of events which were publicly known to all.

In relation, therefore, to the events which are narrated in four of these books, we have a work which, by the laws of criticism accepted by the rationalists of Germany, is, for historic purposes, just as reliable as, and, as we shall afterwards

show, more reliable than Cæsar's Commentaries, Xenophon's *Anabasis*, Josephus' *Books of the Wars*, or Maxwell's *Life of Wellington*, all written by contemporaries and eye-witnesses. We have here the autobiography of a great man, living in the midst of great events, the head of a nation at the most critical period in its history, who commits to writing, as they occurred, the various events and transactions in which he was engaged, whenever they are of a national or public character. There is not a book in the world which has a greater claim to be regarded as authentic and reliable, than this account of the exodus of the Israelites from Egypt and their subsequent sojourn in the wilderness, as given in the four books of Moses. And the Exodus is the foundation-stone of the *Divine legation* of Moses.

In relation to the Book of Genesis, which covers an historic period of more than 2300 years, the case is somewhat different. Moses could not here speak from his own personal knowledge, and consequently in this record we have not the testimony of an eye-witness. Many of the materials of this book, however, were gathered from those who were eye-witnesses, from family legends and registers, from carefully transmitted traditions, and, in all probability, from some primitive documents extant in the time of Moses.

Let us look fairly at the case on the hypothesis that he depended solely on oral tradition. Moses was, on his mother's side, a grandson of Levi, one of the twelve sons of Jacob. He would therefore possess an accurate knowledge of the time of the first going down to Egypt, and of the

history of Joseph, as men nowadays possess of their own families in the days of their grandparents. On this ground alone, Moses becomes as good an authority for the largest and most important part of the Book of Genesis, embracing the life of Joseph, and the latter part of the life of Jacob, as Herodotus could be for the reign of Cambyses, or Fabius Pictor for the account of the third Samnite war.

Again, with regard to the earlier history of the Book of Genesis, I ask you to remember how few hands the tradition passed through from Adam to Moses. Adam was for 243 years contemporary with Methuselah. Methuselah was for 100 years contemporary with Shem. Shem was for 50 years contemporary with Jacob. And Jochebed, Moses' mother, was the daughter of Levi, the third son of Jacob, and in all likelihood conversant with Jacob. So that, supposing Moses to have depended solely on oral tradition, he might have obtained the history of Abraham, of the Dispersion, and even of the Deluge, at third-hand, and of the events preceding the Deluge at fourth-hand. Now, in connection with these facts let it also be borne in mind that events of such great and stirring magnitude, of such immediate interest in a nation's life, as for example the Deluge or the Dispersion, would certainly be remembered for the space of five generations; and we know that in point of fact the oral tradition of the Noachian Deluge was preserved with remarkable accuracy among the descendants of Noah in Chaldea, Egypt, Greece, Hindostan, and even Mexico, for 2000 years. But when, in addition to this, we take account

of the almost certain fact that Moses had access to monuments and records and family and tribal registers of still earlier times, which had been preserved in the tents of the Patriarchs, then his books acquire an additional historic value. The Book of Genesis bears internal marks of being a compilation from earlier documents. The Hebrew language itself bears to the eye of the scholar intrinsic evidence of philological development, such as is seen in a comparison of the English of Chaucer with that of Shakspeare, and again with that of Macaulay.

Again, the superscriptions or headings of particular portions show that they are distinct documents incorporated by Moses. For example, the two accounts given of the Creation, the first, commencing Chap. i. 1, "In the beginning," etc., which is a poetic composition; and the second, commencing at Chap. ii. 6, "These are the generations of the heavens and the earth," a prose composition, are evidently separate documents. So also are Chap. v., "This is the book of the generations of Adam," and Chap. x. 1, "These are the generations of the sons of Noah." These were unquestionably documents which came to the hands of Moses from antique times, and which he incorporates unchanged into his own writings. There is also intrinsic evidence of his having had access to earlier writings which have this peculiarity, that in one of them the name of the Deity is *Elohim* and in the other *Jehovah*, and the Elohistic documents were the most ancient. These, and many like indications, naturally suggest that Genesis is a compilation of earlier records.

Let us now survey the ground we have passed over, and epitomize the conclusions we have reached.

1. The Pentateuch was written by Moses.
2. Moses was an eye-witness and an actor, in fact the principal actor, in most of the events he records.
3. In regard to matters not coming under his personal observation, he wrote on the testimony of competent eye-witnesses, and on the authority of contemporaneous documents which he found extant among the families of the Patriarchs.

Here, then, we have an historical book going backward to the very springs of human history, which gives us some information as to the origin of all things, and especially as to the origin of the human race; which narrates the earliest history of the human family, and shows that man has in all ages been the object of Divine regard, and that a Providence has presided over the dispersions and migrations of the race. This history is found by all fair rules of historic criticism to be as authentic and as credible as Herodotus, Xenophon, Thueydides, Caesar, or Tacitus. Moses, at any rate, stands on an equal footing with any classic historian. I shall endeavor to show in the next lecture that he stands on a surer platform of fact than any of them, and that his teachings as to the relations of God to the world and to humanity, are sustained by a body of evidence which, in its cumulative force, is more convincing than the evidence in support of any modern scientific theory which arrays itself against him.

LECTURE V.

“Through faith we understand that the worlds were framed by the word of God.”—HEBREWS xi. 3.

In my last lecture I stated that the historical portion of the Book of Genesis alone, embraces a period of more than 2500 years, and that the materials for the history of that long period were obtained by Moses, 1. From the direct verbal testimony of those who were eye-witnesses and actors in the events, 2. From family legends and registers, 3. From carefully preserved and transmitted traditions, And 4. From primitive documentary fragments either written on papyrus-rolls or inscribed on stone, which were in existence at the time of Moses.

The documentary hypothesis, as it is sometimes called, rests mainly on internal evidence, and indirectly on the fact that such remains were found among all the Semitic nations. That evidence we briefly presented in the last lecture. Those who desire to investigate the subject more fully will find the arguments for and against this theory fairly presented in the article Pentateuch, in the second volume of Dr. Smith's Biblical Dictionary. The writer of the article, Mr. Perowne, Vice-Principal of St. David's College, and examining chaplain to the Bishop of Norwich, remarks that

"if without any theory casting its shadows upon us, and without any fear of consequences before our eyes, we read thoughtfully the Book of Genesis, we can hardly escape the conviction that it partakes of the nature of a compilation. It has indeed a unity of plan, a coherence of parts, a shapeliness and order, which satisfies us that it is the creation of a single mind. But it bears also manifest traces of having been based upon an earlier work, and that earlier work itself seems to have embedded in it fragments of still earlier documents."

I believe the theory is now generally accepted by the best Hebrew scholars of England and Germany. Dr. Whedon may be regarded as a fair representative of American theological opinion, for two reasons: 1st. Few people will question his accurate scholarship; and, 2d, No one I think can doubt his evangelical orthodoxy. He says: "We see not the slightest objection to the theory that Genesis is largely composed of preexisting documents arranged and adjusted by Moses under Divine direction. What is gained, in point of authenticity or of value, by denying all previous record, and throwing Moses entirely on oral tradition, we cannot understand. It is absurd to suppose that a traditional narrative becomes less authentic by being transferred from the oral to the written. On the contrary, there is something gratifying in the thought that in the Pentateuch we read not only the writings of Moses, but those, perhaps, of Adam, of Seth, of Enoch, forming the growing Bible of the primitive church of the early race." On this hypothesis

we can understand how these precious golden fragments, being few and far between, as, for example, "the Hymn of Creation," probably composed by Adam, and "the Generations of the Heavens and the Earth," which bears internal marks of having been written at least 1500 years later, have the appearance of being very incomplete, even in the hands of Moses.

For myself, I unhesitatingly adopt the "documentary hypothesis" with all its consequences. I am satisfied in my own mind that there were many documents in existence at the time that Moses wrote besides those which are incorporated in the Pentateuch. Of this I hold there is indirect evidence in the book itself. From these ancient documents, Moses selected, under Divine direction, such only as had direct relation to the sole purpose of his writing, which certainly was not to give the natural history of the earth, nor even the natural history of man, nor yet the civil history of the Hebrews, but the religious history of the Adamic or Edenic race as a covenant race which God took under His immediate tutelage and providential guidance, that in and through it He might bless all the other families and races of men. Or, in other words, His single object was to write the history of the kingdom or church of God on earth from the Protevangelium, or first gospel preached in Eden, to the redemption from Egyptian bondage, which was typical of the greater redemption by Christ. All other geographical, ethnological, and chronological notices are but incidental and subsidiary to this one single design.

The history of Biblical exegesis demands that we should take account of another theory, which is gradually obtaining the suffrages of Biblical scholars, namely, that at least some of the ancient documents or fragments which Moses incorporated in the Pentateuch, are unchronological, poetic, symbolic, and mythical.

You attempt to retrace the history of any of the ancient nations, and after following it for a few centuries through the long-drawn aisles of antiquity, its origin vanishes in that mysterious border-land which separates the historic from the unhistoric period, in which you have a strange commingling of the natural and the supernatural, and a constant intercourse between gods and men. The Iliad of Homer is a splendid mirror in which such an unhistoric period is reflected, as also the Vedas of India, and the Eddas of the ancient Germans. The life of every ancient nation, like the life of every individual, has its beginnings in a state of semi-unconsciousness which has no chronology, a state of childlike subjectivity in which the conception of the actual facts is modified by feeling or sentiment. This period, therefore, was one in which the conception of nature, and of the power which moves and governs nature, was mythological, the language in which it was expressed was poetic, and the worship was symbolical. Every ancient nation, then, has had its mythical period,—the Assyrian, the Hindoo, the Persian, the Egyptian, the Etrusean, the Scandinavian; and why, it is asked, should the Cainite, the Sethie, and the Semitic races be regarded as exceptions to

the general law? What is there of unreasonableness or of improbability in the belief that the Adamic or Edenic race had its sacred myths, as well as the Cushites, or the Aryan races; and if they had their sacred myths, I think I can see a fitness and a propriety in some of them being selected by Moses, and incorporated into the Book of Genesis as representations of the theological and religious conceptions of that period. I am not unmindful of the fact that the word itself grates offensively on the ears of most Christian thinkers. The word myth has so long been employed as synonymous with fable, that the mythical is at once understood to be the fabulous and the untrue. Strauss has made so monstrous and unfair a use of the mythical hypothesis in his "*Leben Jesu*," that Christians nowadays dislike to have the word used in connection with the Bible. "*The history of our Lord*," says Strauss, "*is a myth*." There needs but a single word to show the absurdity of such an hypothesis, and that word has been well spoken by Dr. Arnold: "*Think of the growth of a myth in that sternly historic age of Livy, Tacitus, and Suetonius!*" The supposition is a glaring absurdity. This revulsion from the absurdities of Strauss has, however, caused the pendulum of thought to fly to an opposite extreme. A sacred myth 4000 years before Christ is not to be rejected because of Strauss' unfairness and dishonesty. What, then, really is a myth? I answer: 1st, It is not an untruth, or, as Carlyle says, a "*no fact*," but it is a poetic representation of a fact, and a representation which often goes deeper into the very heart and meaning of the fact,

than all bare prosaic descriptions of the mere outward, sensible phenomena; for, as Aristotle remarks, "Poetry is a thing more philosophical and weighty than mere fact-history." The true poet interprets nature from the subjective stand-point, in obedience to an innate sentiment of the supernatural, the Divine. There is something in him akin to inspiration, and hence it is that the grandest portions of the Old Testament revelation are poetic. 2dly. A myth is not a fable, it is not a fictitious narrative without any historic basis. In the words of Nitzsch, one of the best and soundest theologians of Germany: "A myth is religious, primeval history;" but it differs from pure history, first, in its origin, being prior to all fixed chronology and all records; secondly, in the fact that it does not interrogate and inquire, but it asserts and testifies in order to produce faith, and not to impart scientific knowledge; thirdly, it delivers the facts unanalyzed, and in a poetic rather than a chronological order. "In this definition," says Nitzsch, "nothing is involved which precludes the discovery of myths in the Holy Scriptures which are the records of true religion. The rather may we maintain that the Holy Scriptures alone contain true myths, and heathenism none."

To my mind the whole controversy as to whether Moses has incorporated sacred myths into the books of Genesis hinges on a question of definition. If you define a myth to be a fable, a fiction which has no historic basis, then I say there are no myths in Genesis. If, with Nitzsch, you define a myth to be a religious primeval history which is poetic,

unchronological, and symbolic, then I can see no reason why there should not be myths in Genesis, just as there are fables, allegories, parables, symbols, and complex scenic representations, in the other parts of Scripture. For example, there is the beautiful fable of the trees choosing their king in Judges; the allegory of the vine in the 80th Psalm; the striking parables of Christ; the gorgeous symbolism of Ezekiel's prophecy, and the wonderful scenic representations of the Apocalyptic vision. And so I cannot resist the conviction that there are sacred myths in Genesis, that is, there are primeval compositions which were earlier than the writings of Moses himself by nearly two thousand years,—compositions which belong to that primitive condition of our race in which theology and history took the form of poetry and symbol, a period in which all mental movement was synthetic and not analytic, and in which there was no chronology and no attempt at scientific classification. In a word, there are ancient fragments incorporated by Moses which belong to the earliest life, to the very childhood of our race, in which the conceptions of God, of nature, and of humanity, were determined by subjective feeling and native sentiment, and not by any reflective thought.

I feel that I have occupied too much time with this preliminary exposition, perhaps lured on by the peculiar fascination which the whole subject has over my own mind. I deem it important that you should be *en rapport* with the progress of modern thought, especially in regard to a theory which is in itself highly philosophical, which is accepted by

a great number of orthodox Christians, and which disposes, at one stroke, of all difficulties and all objections to the Mosaic record.

And, now, let us endeavor to look at Genesis in its simple, original form. Let us purge our minds at once from that order of prepossessions which are incident to an uncritical faith, and those counter prejudices which are born of a captious skepticism; and especially let us forget the chronology of Archbishop Ussher, which is printed on the margin, and the division into chapters and verses made by Hugh de St. Cher, both modern inventions, which are really no more a part of the sacred record than the paper on which it is printed, and have done more harm than good. The Book of Genesis opens with a psalm, a hymn which Klopstock in his day called an "Ode to Creation," and which Dr. Whedon long ago designated "a grand Symbolic Hymn of Creation." As far back as 1862, I find him writing in the Quarterly which he edits, as follows: "The rythmical character of the passage, its stately grandeur, its parallelisms, its refrains, its unity within itself, all combine to show that it is a poem." An analysis of its interior structure exhibits a remarkable synthesis. It has first an *exordium*, the proemial part. Then it is articulated into six *strophes*. Then there is the *epode*, or peroration. The six strophes part spontaneously into two groups, in which there is a balance and correlation of parts celebrating the first three and the last three concordant steps of the creative act,—the *strophe* and the *antistrophe*.

The *exordium* states briefly the subject of the poem, "In the beginning God created the heavens and the earth." The first three *strophes* unfold the creative development of the receptacles.—ETHER, WATER, LAND. The second three *strophes*, or more correctly *antistrophes*, unfold the creative development of the occupants.—LUMINARIES, WATER TRIBES, LAND INHABITANTS. The *epode*, or peroration, fills up the sacred number *seven*, the symbol, always, of permanence and repose. "Thus the heavens and the earth were finished (the receptacles), and all the host of them" (the occupants). "And on the seventh day God put a period to the work which he had made."

I wish I were able to present it to the eye as it now appears to my mind in its organic *unity*, "a solemn sonnet, freighted with a single thought from beginning to end." In our English version, broken up into verses and split right across into two chapters, it is like an image reflected in a shattered mirror; all its real beauty is concealed. But to him who can look with a clear eye on this sublime composition, and grasp its real unity, it is unquestionably a real hymn, composed in all probability by Adam, and chanted in the tents of the patriarchs in their evening and morning worship, for more than 2000 years, to commemorate the fact, and keep alive the faith that this world is the work of a triune God.

Now, if this be a psalm of creation, you must not expect that it shall be chronological, that it shall move according to time-measures, and not according to poetic-measures.

If you do, you are simply unreasonable. The 106th Psalm is an epic poem, that is, it is a narrative in poetic measure, a history in metrical form. Who would be so unreasonable as to demand that this psalm shall furnish any chronological data, or conform to any time-measures whatever? Psalms were to be sung and felt, not to be merely read and criticised. The poet groups his materials for the best moral effect, and arranges his numbers to secure rhythm and harmony. And it is a simple absurdity to demand that there shall be any chronology; nay, it spoils the grand effect to think of any chronology in reading this "Symbolic Hymn of Creation."

In fact, you are forbidden to think of time at all by the very first word of the exordium, which states the subject of the poem. The Hebrew *B'reshith*, the Greek *ἀρχή*, in beginning (not in *the* beginning, for the article is not used at all), has no relation to succession in time. It signifies pre-temporally, "before time or in eternity," and is so rendered by Meyer. It is the same word as stands in John i. 1, "In the beginning was the Word," etc. And Tholuck and Dean Alford both read the text, "Before the world was," or before there were any time-measures. Indeed, the whole poem represents an ideal conception, and not a time-march of phenomena at all. So convinced am I on this point, that I am confident that no man who has ever attempted to conceive of the Creation in its relation to God, can fall into the anthropomorphic error of saying that "God's ways are like unto our ways," God's speaking is like unto our speaking.

and God's days are like unto our days of twenty-four hours. As Dr. Whedon has justly remarked: "Our traditional, human, anthropomorphic, unscientific scientific constructions of this chapter are Japhetic interpretations of a Semetic text."

The men who will persist in regarding "the day of God" as a solar day of twenty-four hours, are involved in endless inconsistencies when they try to carry their method rigidly forward through the whole Bible. Human or finite measures of time, when applied to anything which God does, can only be an accommodated representation to meet our feeble comprehension, and we are constantly guarded by the Bible itself against a literal and anthropomorphic conception. So we read in Job x. 45: "Hast thou eyes of flesh, or seest thou as man seeth? Are thy days as man's days?" To say that God's days of working are like our days, is just as absurd and degrading a conception as to say that God's eyes are "eyes of flesh" like ours, and it is amazing that any thinking man can fall into such an absurdity. Our time-measures cannot condition the Divine action. "One day is with the Lord as a thousand years, and a thousand years as one day," says Peter, which simply means that time does not condition either the Divine life or the Divine action, but that it is the Divine action which makes and conditions all time. Attempting to measure God's days of working by twenty-four hours, is just as absurd as the attempt to measure immensity by a three-foot rule, or Omnipotence by horse-power. Try your twenty-

four hour measure on such texts as the following: "Your father Abraham desired to see *my day*." "The *day* of the son of man." "I must work the work of Him that sent me, while it is *day*." "If thou hadst known in this thy *day*." "He shall rise again at the last *day*." "The *day* of judgment." "The *day* of salvation." "The terrible *day* of God." It will be a wholesome and profitable exercise for you to take up the concordance and refer to all the texts in which the word *day* is used with any, even the slightest, relation to the doings of God, and you will find that it is always an indefinite period of time of longer or shorter duration, and may be 2400 years, or 24,000 years, just as easy as twenty-four hours. And so in Genesis, when it is said God rested on the seventh day, will you really presume to say that God "rested" as you rest, because he was weary, and that he needed to rest just twenty-four hours? Rise above your narrow conception of the Deity, lest God himself reprove you, and say as He did to the Jews: "Dost thou think that I am altogether such an one as thou art, but I will reprove thee!" Is not God "resting" still, in the sense in which the word "rest" is here used? Is not all time since the creation God's grand Sabbath, in which He is not doing works of creation, but works of love and mercy to our race?

If men were not blinded by a false education, they would never think of literal solar days when reading Genesis. The first day, the second day, the third day, could not be solar days, for it was only on the fourth day that the sun

became visible on the earth, and was appointed as a time-measure "to rule the day." Finally, the whole creative epoch, "the creative week," is called (Gen. ii. 5) a *day* in the second account of "the generation of the heavens and the earth."

It has been insinuated that this is an interpretation forced upon us by the discoveries of modern science, that, in fact, Theology has been perpetually driven back from her positions by Science, and has been obliged to have recourse to subterfuge and equivocation in order to hold any ground. I answer, the insinuation is as false as it is foul. This is a mode of interpretation which was propounded ages before Geology was known, and taught by Jewish Doctors and Christian Fathers for 1500 years. St. Augustine, the great father of Systematic Theology, who was born 354 A. D., ages before Geology was born, asks the question, What mean these days, these strange, sunless days? Does the enumeration of days and nights avail for a distinction between the nature that is not yet formed, and that which is made, so that they shall be called *morning* (in reference to appearing, receiving form, or species), and *evening* (in reference to their formlessness, and want of sensible quality or appearance). Hence he does not hesitate to call the *days* nature-births, growths, or solemn pauses in the Divine work. They are "days ineffable;" "their true nature cannot be told." Hence they are called days as the best symbol by which they could be expressed. They are God-divided days and nights, in distinction from sun-divided. Common solar

days, he says, are mere vicissitudes of the heavens, mere changes in the positions of the heavenly bodies, and not evolutions in nature which belong to a higher chronology, and mark their epochs by a law of inward change, and not of outward measurements. As to how long or how short they were, he gives no opinion, but contents himself with saying that it is not a name of *duration*. The evenings and the mornings are to be considered not so much in respect to the passing of time, as to their marking the boundaries of a periodic work or evolution. This, says he, is not a metaphorical, but the real and proper sense of the word day, the most real and proper sense, the original sense, in fact, inasmuch as it contains the essential idea of cyclicity or rounded periodicity, or self-completed time, without any of the mere accidents that belong to the outward, solar, or planetary periods, be they longer or shorter. See Lange's Commentary on Genesis; Special Introduction by Taylor Lewis, LL. D.

It is sometimes asked, if Moses did not intend the common solar day, why did he not give us some intimation to that effect? The devout, Scripture-loving, and Scripture-revering Augustine saw such intimations in abundance,—saw them on the very face of the account. He could not read the first chapter of Genesis, and think of ordinary days. It was the wondrous style of the narrative that affected him, the wondrous nature of the events and times narrated. It was the impression of vastness, of uniqueness, as coming from the account itself, but which so escapes the

notice of unthinking readers. Wondrous things are told in wondrous language, and therefore common terms are to be taken in their widest compass, and in their essential instead of accidental idea. It is the same feeling which affects us when we contemplate the language of prophecy, or that which is called the great day of the world's eschatology. No better terms could be used for the "creative pauses," or "successive natures," as he styles them; and so no better words could be used than "morning" and "evening" to indicate the antithetical vicissitudes through which these successive natures were introduced. The first day is simply one great cycle in the history of nature. It begins with "an evening," not with "a morning." "The evening" was the period of chaos, of darkness, of invisibility, of formlessness, and of indivisibility. "The morning" was the commencement of motion in this chaos, of separation, and of luminosity. God calls this new phase of the earth's history "day;" the condition which preceded it he calls "night." This is God's own use and meaning of the words, and we must take it as our guide in interpreting the whole history of the creative week. It is not duration, but the phenomenon, the appearing itself, which He calls day. See Lange's Commentary; Special Introduction by Taylor Lewis, LL. D.

And this was not a mere fancy of St. Augustine. It was the doctrine of the best of the Christian fathers, of Irenaeus, Origin, Jerome, Basil, Gregory Nazianzen. Nay more, it was the doctrine of many of the doctors of the old Jewish church. In more recent times, Calmet, Burnet,

Stillingfleet, Henry More, Lord Bacon, Poole, and others, have entertained similar opinions; and this was long before Geology existed as a science, and independent of any collision with physical induction. Their opinions and interpretations were consequently no shift for the avoidance of difficulties, but conclusions reached on sound principles of Biblical exegesis.

If the first chapter in Genesis be sacred, poetry then we are not justified in expecting to find in it either the principles or the phraseology of science any more than in the Book of Psalms. That sacred hymn is no more a literal detail of the actual process of creation, than the description of the New Jerusalem in Revelation is a literal picture of the heavenly state. The design of all revelation is not to teach science, but to teach religion. A revelation made in the language of science would have been unintelligible to the race for 6000 years of its history, and, practically, would have been no revelation at all. The design of the sacred Hymn of Creation was to keep before the minds of the early families of men a pure theism, to teach them that Jehovah is the sole Creator and Lord of the heavens and the earth.

No candid man will deny that it fulfills that purpose admirably. You must feel that it was well adapted to the mind of the early races of men, and that for all moral and religious purposes it does its work and fulfills its purpose just as perfectly in these days of modern science. It is so filled and permeated with religious grandeur that it can never be supplanted and rendered void. No one can read it without

being impressed with its moral superiority to all heathen cosmogonies, and ancient physical theories, even that of Plato himself. It is free from all the grotesque flights and fantastic imagery by which they are disfigured. There is no attempt to startle by wild conjectures, or to pander to a foolish curiosity. It maintains a solemn grandeur and a simple earnestness throughout. There is no confounding of God with his works, no perplexity from rival powers, no subjecting of the Deity to a dark necessity. It stands equally opposed to all Dualistic, Pantheistic, and Materialistic conceptions of the origin of things. It is itself a silent refutation of the absurd theory that it was derived from an oriental source. It came here from God.

The Hebrew cosmogony is familiar to you all. Let me read you the Chaldean cosmogony as given by Berosus:

"In the beginning all was darkness and water, and therein were generated monstrous animals of strange and peculiar forms. There were men with two wings, and others even with four, and with two faces; and others with two heads, a man's and a woman's on one body; and there were men with the heads and horns of goats, and men with hoofs like horses, and some with the upper parts of a man joined to the lower parts of a horse, like centaurs; and there were bulls with human heads, dogs with four bodies and with fishes' tails, men and horses with dogs' heads, etc. A woman ruled them all, by name Omorka, which is the same as 'the sea.'"

"And Belus appeared, and split the woman in twain;

and of the one half of her he made the heaven, and of the other half the earth, and the beasts that were in her he caused to perish. And he split the darkness, and divided the heavens and the earth in sunder, and put the world in order, and the animals that could not bear the light, perished."

"Belus, upon this, seeing the desolation of the earth yet teeming with productive powers, commanded one of the gods to cut off his head, and to mix the blood which flowed forth with earth, and form men therewith, and beasts that could bear the light. So man was made and was intelligent, being a partaker of the 'Divine wisdom.'"

How simple and beautiful the Mosaic cosmogony in contrast with this! How clearly and forcibly does it present the great truths which all scientific men regard as lying at the basis of all true conceptions of the universe, that God is before all things and the Creator of all things, that He alone is unbeginning, and all things else had a beginning in His creative will and word. It presents the universe as one harmonious whole, the product of one designing Mind, the project of His thought, the transcript of His eternal plan, —a plan which was evolved through successive stages toward a foreseen terminus or goal; and, finally, it teaches that man is the end toward which the creative work was tending, the last and crowning work of God, and that he is the child and charge, not of a blind impersonal nature, but of a living, loving God. Who presumes to say that this teaching is out of harmony with the most advanced science?

We earnestly maintain that the inspired Hymn of Creation was given for the instruction of unscientific persons, and therefore its thought is theological and not scientific. Still we also believe that all truth is one, and that revelation, whether in Scripture or nature, must be harmonious. Science in its last analysis must be Theology. Theology in its proper development must be Science. They were twin children of heaven, vestal virgins which can never be wedded to error. We are therefore justified in the expectation that the revelation in Scripture, when rightly interpreted, will contain nothing that is inconsistent with the scientific interpretation of nature. The God of all true science, and the God of the Bible, teaches the same immutable and eternal truth. While we admit that there are no untimely anticipations of scientific discovery in Genesis, yet we expect that when the scientific discoveries are made, the congruity and dignity of the moral and religious lesson will not be defeated and marred. This is all that, upon any sober and rational theory of inspiration, we have a right to demand.

That there is such an agreement between Science and Revelation cannot be fairly denied. It has been forcibly exhibited in the hearing of most of you by my friend and colleague Dr. Winchell. My duty as a theologian is now simply to interpret Scripture fairly and honestly; and with the views which I now sincerely entertain, I say to the man of science, go forward fearlessly with your investigation. Take all the time your science demands; the sacred Hymn of Creation prescribes no limits whatever.

LECTURE VI.

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.—DEUTERONOMY XXXII. 7, 8.

IN my last lecture I expressed the growing conviction of Biblical scholars that the book of Genesis is a compilation. The author of that book has incorporated into his history of the religious development of the world certain documents of very high antiquity which he found extant among the Patriarchal families.

The first of these documents, or fragments, is the sacred Hymn of Creation, commencing ch. i. 1, and extending to ch. ii. 3. This sacred Hymn, by whomsoever written, I regard as an inspired Psalm, just as truly as the Psalms of David. The second of these documents is “the Generations of the Heavens and Earth,” commencing at ch. ii. 4, and extending to the end of ch. iv. A third document is “the Book of the Generations of Adam,” commencing at ch. v. And a fourth is “the Generations of Noah,” commencing at ch. x. It is obvious, at a glance, that these “Books of the Generations” of Adam and Noah, are not accounts of the origin or births of Adam and Noah, but histories of their suc-

cessors, their descendants. They narrate what succeeds, and not what precedes their various captions, or headings. Therefore I think we are shut up to the conclusion that "the Generations of the Heavens and Earth," commencing at ch. ii. 3, is not an account of the *origin* of the heavens and the earth, but of a subsequent special development of the earth and man distinct from the origination *de novo* of the sacred Hymn of Creation.

One thing, at any rate, is obvious at a glance, the two accounts are different in many respects. First, they bear internal evidence of having been written at widely different periods of time. The last must have been written at least 1500 years later than the former, for we have in it geographical allusions to Ethiopia, or the land of Cush, and to Assyria, or the land of Asshur, and these were not settled by Cush and Asshur, the descendants of Noah, till after the dispersion from Babel, 900 years subsequent to the death of Adam. Secondly, the latter is an account of the generations, births, or developments of the heavens and the earth "after they were made," or, as Lange expresses it, "the commencing historical development of the world, the heaven, and earth after they are finished," for "Paradise, in a mystical sense, is still heaven and earth together." It is a history, therefore, of a local and special development. Thirdly, the account of the Edenic man in ch. ii., is different from the account of the Generic man in ch. i. In Genesis i. 27, the Hebrew is *bara*, created, originated. In Genesis ii. 7, the Hebrew is *yatzar*, fashioned, molded, developed, as the potter fashions,

molds, or develops the vessel out of clay. Hence good Hebrew scholars read the verse, "and God developed Adam, dust of the earth."

May we not therefore fairly conclude that the sacred Hymn of Creation celebrates the origination, the creation, of all things and beings and races by God, and teaches us that He is the Creator and Lord and Proprietor of all; and that "the generations, births, or developments of the heavens and the earth," narrate a more specialized, local, Edenic commencement, within appreciable and ascertainable historic and geographical limits.

The first account, we have seen, is ideal, poetic, and unchronological, and cannot be subjected to time-measures. The latter begins a chronology, and fixes a starting-point in the history of the covenant race, and in the development of a religious economy. Under no circumstances can the first account come in conflict with the facts of science. It stands in no relation to geological time, and it has no conflict with the doctrine of geographical centres for the fauna and flora of the earth.

And here we are brought face to face with a question which is being earnestly discussed in the fields of science, and which it is impossible for the theologian to ignore. The conviction is gradually gaining ground among scientific men that the human race did not originate in a single pair of progenitors, but in a plurality of pairs (perhaps three or four) placed in different geographical centres; and furthermore, that there were races of men upon the earth ages prior

to the Caucasian or Edenic race. I shall not enter upon a detail of the reasons for this theory, or give any decided opinion as to its merits. It is a pure question of science to be decided on purely scientific grounds. Let no Christian place himself in the attitude of an ignorant declaimer against true science. It is God's truth revealed in nature, and he who fights against it, is simply fighting against God. But suppose the archeologist, the ethnologist, and the philologist shall finally reach the conclusive proof of a diversity of races and of origins in time, what then? I answer for myself, the prospect occasions me no anxiety. I feel no alarm. It will not, for a moment, disturb my faith in the inspiration of the Bible, in the Divine mission of Christ as the Teacher, Redeemer, and Saviour of all men of all races. I do not feel that I shall need to reconstruct my theological system, or rewrite my creed, or abate one jot or tittle of any evangelical utterance. God will still, in my creed, be the loving Father of all races of men. God is not the God of the Jew only, or the Caucasian only, but of the Gentiles ($\tau\alpha\ \varepsilon\theta\gamma$) also. The Greek and the Arabian, the Mongolian and the Negro, the Tartar and the American Indian, may still say, with as much feeling and truth as ever before, "We are the offspring of God!" The image of God which consists in intelligence, freedom, and the capacity of moral and religious affection and action, in some of its lineaments remains on all amid the ruins. The unity of the race will still remain as a physiological unity if not a genetic unity; it is still a "blood-unity" if not a unity of lineal descent. Christ will

still be the Redeemer and Saviour of all men, even of those “ who have not sinned after the similitude of Adam’s transgressions, who was the figure, or type, of Him who was to come.” The second Adam, the second covenant head and representative, took on him the seed of Abraham, a Semite and Caucasian, that in him all nations, tribes, and families might be blessed. So that in Christ, that is, in his plans, his purposes, his sympathies, his redemption, there is neither Jew nor Greek, Barbarian nor Sythian, bond nor free, male nor female, all are as one. They all need a Saviour, and a Saviour is sent to all. And this need of a Saviour is surely not to be predicated on our being the lineal descendants of one man, so much as on the fact that “ we have all sinned and come short of the glory of God.” Christianity stands on broad, obvious, conscious facts of personal sin and personal guilt, and not on any theory as to the origin of sin. Surely there is nothing to be feared from the progress of true science. Let us be calm and dignified in our faith. Sooner shall heaven and earth pass away than God’s truth fail. Human interpretations, conceptions, and symbols have changed, and must change; but God’s eternal word “ abides forever.”

So much provisionally. I ought to state further that there are many theologians of acknowledged orthodoxy who believe in the Divine inspiration of the whole Bible as the true and real Word of God, who hold that the generations, births, or developments of the heavens and earth, commencing at ch. ii. 4, is the account of the special and local

commencement of an Edenic race in an Edenic centre, the calling into being of a specially endowed and Divinely instructed man, the covenant man, who was the figure of Him who was to come, that is, he was the type of Christ, the Teacher and Redeemer. The Edenic man appears as the instructor, the teacher, of the prehistoric races. This is "the seed" through which God will elevate and bless the Turanian, the Khamite, the Negro. The Caucasian race, fix it as you may, has always been the missionary race, the civilizing race, the educating race, in every age. This last and noblest of the species began in the Edenic centre about six thousand years ago, and from that point a fixed chronology begins. Its mission was partially interrupted by the Fall. The first covenant man Adam was defeated by temptation, the second covenant Adam conquered. As it was, Cain and his race (the Cainites) going eastward before the flood, built cities for the older races, instituted pasturage of cattle, invented music, and wrought in metals. They gave to the Chinese the civilization they stereotyped but could not improve, and finally were fused and lost in the earlier indigenous races, and China remains where Jabel and Tubal-Cain left it five thousand years ago.

The deluge occurring in an area covering the valley of the Euphrates, described by Hugh Miller, destroyed the pure Caucasian race except a single family. When the flood subsided, the progenitors of the Caucasian race, Shem, Ham, and Japhet, went forth from the plains of Shinar. Shem and his race peopled Syria, Chaldea, and Arabia. Ham

peopled Egypt. Of Japhet and his descendants, some went eastward into India and others westward to Europe (the Indo-European race). The sons of Ham led by Mizraim got possession of Egypt, as Josephus says, "without a battle," and ruled as the "Shepherd Kings" during five hundred years, from the dispersion to the death of Joseph. The Shepherd Race, after invading in vain Syria, Greece, and Carthage in succession, emigrated to America, and erected those vast piles of architecture in Egyptian or Cushite style which are the wonder of the traveler in Central America to-day,

"The two languages of the two distinguished tribes of the Caucasian race, Hebrew and Aryan, differ widely; neither can be derived from the other; but both bear marks of derivation from a common origin. Each is a wonderful structure, appearing as if created by some master-mind, and yet showing traces of some fracture like that at Babel. The speakers of these two dialects alone possess a history. This one Caucasian race alone, being about one-fifth of all the races, is a superincumbent patch, as if latest born, and overlying all the rest." (See "Methodist Quarterly Review," January, 1871, p. 154.)

How many difficulties now disappear! Now we can understand where Cain found his wife, and for whom he builded cities. Now we can conjecture who were "the sons of God," the covenant race, and who "the daughters of men," the prehistoric races mentioned in ch. iv.*

*To those who are desirous to pursue this inquiry further I commend Dr. McCausland's "Adam and the Adamites," a work

We have now reached the solid platform of history and of a fixed chronology, and I proceed to show how the leading facts of Genesis are confirmed by distinct and independent proof.

There is an important historic event narrated by Moses in which it appears that the Edenic race, save eight persons, was destroyed by a flood. We might naturally expect that an event of such magnitude would leave an impression upon the common mind of our race which could not be easily forgotten. Accordingly we find the traditions of a flood amongst all the families of ancient and modern times.

This tradition appears in the old mythologies of Egypt, Greece, Chaldea and Rome, India and Northern Europe, Mexico and South America, and it still lives in most distant countries, and amongst the most isolated and scattered tribes. You may find this tradition of the flood in India, amongst the Arabs and the Africans, and still more vividly amongst the aboriginal tribes in North and South America, and even amongst the isolated tribes in the South Seas.

The fragments of Berosus the Chaldean, and Manetho the Egyptian, are the most authentic and ancient historic documents in the world, and they both give an account of

written in a reverent spirit, and by a scholar of the highest repute in England. Of course we cannot endorse all the views presented. We think the writer very unfortunate in his exposition of Genesis vi. 1-4. "The sons of God" he regards as the pre-historic or pre-Edenic races, and "the daughters of men" are the descendants of Adam. This seems to us a complete reversal of the fact. If there were any people on the earth to whom the title "sons of God" was appropriate, it must have been the descendants of *the* Adam who, Luke says, "was the son of God."—Ch. III. 33.

the deluge. Berosus mentions Noah by name together with his three sons, Shem, Ham, and Japhet. Lucian's account of the flood is familiar to every Greek scholar, who recognizes at once in Deucalion the Noah of Scripture. Sir William Jones, the accomplished oriental scholar, tells us that the tradition of a flood is prevalent throughout the whole of continental India. The great naturalist and traveler Humboldt says he found the belief of a deluge fresh and distinct among the whole of the Indian Tribes of South America. You are most of you acquainted with the Mexican tradition, as also that of our North American Indians, and we found it existing with remarkable circumstantiality amongst the Feejeans in the South Seas.

To the Scripture account of a deluge it has been urged as an objection, that the Ark of Noah was not of sufficient capacity to contain even a mere fraction of the different species of the animal kingdom, much less provender for one hundred and fifty days; that there was not water enough in all the clouds and seas to drown the world, and rise fifteen cubits above the highest hills; and that there are now trees living upon the earth, as the Baobab in Africa and the Taxodium in South America, which are six thousand years old, and as they are now living, there could have been no flood during that period or they would have been destroyed. Now, we grant at once that all these arguments are valid as urged against a universal deluge, but we neutralize all these objections against the Mosaic record by one simple affirmation,—the deluge of Noah was a local deluge, and not a

universal one; it was a flood not covering the entire globe, but a flood brought upon the "world of the ungodly," and that world of the ungodly occupied a small portion of the globe in the centre of the Asiatic continent.

The world of the ancient patriarchs was not the entire globe, but simply so much as was known to and occupied by them. When therefore it is said "that the fear of the Israelites was upon every nation under heaven," of course it can only mean the nations who knew them, the nations of Arabia and Mesopotamia. When it is said that at the day of Pentecost there were Jews assembled at Jerusalem out of every nation under heaven, we certainly do not understand there were Jews there from America, for Columbus had not then crossed the Atlantic; America was an undiscovered land. So when it is said the earth was covered and all the high hills under heaven, we cannot suppose the flood prevailed on this continent, or that the Andes were submerged; it must mean the earth then known and inhabited, the hills with which they were acquainted.

The Confusion of Tongues and the Dispersion of the Noachidæ, the descendants of Noah, are important facts in the Mosaic History. It marks the valley of the Euphrates as the grand geographical centre of the covenant Race.

When the descendants of Noah, in their first emigration, gathered together on the banks of the Euphrates "in the land of Shinar," they said "Let us build ourselves a city and a tower whose top may reach to the heavens." It is unnecessary to suppose, as some have, that any real idea of

“sealing the heavens” was entertained by the builders of the Tower of Babel or any other Babylonian temple-towers. The expression used in Genesis is unquestionably a mere hyperbole for “great heights,” and should not be literally construed. The more natural hypothesis would be that the “high tower” was designed as a refuge against future catastrophes and deluges; and the city was a development of that centralizing tendency which reveals itself in the early history of our race. Both of these motives must have been displeasing to God. The first reveals a want of faith in the Divine promise no more to bring a deluge on the earth; the second was a contravention of the Divine purpose to people, redeem, and subdue the earth through the agency of the covenant Race.

The circumstantial accuracy of the narrative is, at any rate, deserving of notice. There was no stone in the alluvial tract produced and watered by “the great river” and the Tigris. It is expressly stated that in proceeding to rear the proposed edifice “they had brick for (or instead of) stone, and slime had they for mortar.” And though some have attempted to cast ridicule on the record of these labors, Heeren, no mean authority, emphatically says, “There is perhaps nowhere else to be found a narrative so venerable for its antiquity, or so important in the history of civilization, in which we have at once preserved the traces of a primeval national commerce, the first political associations, and the first erection of secure and permanent buildings.”

But what is still more to the purpose, we have the col-

lateral testimony of Berosus, the Chaldean historian, who writes as follows: "At that time the men of antiquity are said to have been so puffed up with strength and haughtiness that they despised the gods, and undertook to build the lofty obelisk which is called Belus or Babylon. But the gods defeated their plans, and the rubbish took the name of Babel. For up to that time men had relied on the use of one language, but then a various and discordant use of tongues was sent, and they could not proceed."

Furthermore, it is generally believed by the best archaeologists that in the dilapidated remains of the Birs Nimrud we have the remains of the Temple of Belus, described by Herodotus, and that this Temple of Belus was erected by Nebuchadnezzar on the very foundations of the identical Tower of Babel, or the ancient Borsippa, which means "Confusion of Tongues."

The Jewish Talmudists have always asserted that the true site of the Tower of Babel was at Borsippa (the Biris Nimrud), which is seven miles and a half from the northern ruins of Babylon. Then, the French expedition to Mesopotamia found at Birs Nimrud a clay cake, dated from Barsip the 30th day of the 6th month of the 16th year of Nabonid, and this discovery confirmed the hypothesis that the Birs Nimrud contained the remains of the Borsippa, or Tower of Babel.

And now the evidence has been completed by the discovery of the "Borsippa Inscription" in cuneiform characters, made by order of Nebuchadnezzar who rebuilt Bor-

sippa, which means "the Temple or Tower of Confusion." The translation of this inscription was made by Dr. Oppert, the celebrated German Egyptologist. I select from it as much as relates to the question before us: "We say of this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon 42 ages), but he did not complete it. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed the sun-dried clay; the bricks of the casing had been split, and the earth of the interior scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I take away the foundation-stone. In a fortunate month, an auspicious day, I undertook to build porticoes around the crude brick masses, and the easings of burnt bricks. I adapted the circuits. I put the inscription of my name in the Kitir of the porticoes." Does the skeptic now try to raise the laugh at Moses and his Tower of Babel, and the Confusion of Tongues from whence it derived its name? There are the ruins, there is the testimony of Nebuchadnezzar, and there are the owls amid the ruins whose solemn stupidity are a fit emblem of his mental obtuseness.

In regard to the actual facts of the Dispersion as given in Chap. x. of Genesis, Rawlinson remarks that it is a chapter of wonderful grasp, and still more wonderful accuracy, in which we have a sketch of the nations of the earth, their ethnic affinities, and to some extent their geographical posi-

tion and boundaries. The *Toldoth Beni Noah* (generations of Noah) has extorted the admiration of modern ethnologists, who continually find in it anticipations of their greatest discoveries. For instance, in the very second verse the great discovery of Schlegel, which the word Indo-European embodies—the affinity of the principal nations of Europe with Aryan or Indo-Persic stock—is sufficiently indicated by the conjunction of the Madai or Medes (whose native name was Mada) with Gomer or the Cymry, and Javan or the Ionians. Again, one of the most recent and unexpected results of modern linguistic inquiry is the proof which it has furnished of an ethnic connection between the Ethiopians or Cushites who adjoined on Egypt, and the primitive inhabitants of Babylonia. In the tenth chapter of Genesis we find this truth thus briefly but clearly stated, “And Cush begat Nimrod,” the “beginning of whose kingdom was Babel.” So we have had it recently made evident from the same monuments, that “out of the land went forth Asshur, and builded Nineveh,”—or that the Semitic Assyrians proceeded from Babylonia and founded Nineveh long after the Cushite foundation of Babylon. Again, the Hamitic descent of the early inhabitants of Canaan, which had often been called in question, has recently come to be looked upon as almost certain, apart from the evidence of Scripture; and the double mention of Sheba, both among the sons of Ham, and also among those of Shem, has been illustrated by the discovery that there are two races of Arabs, one (the Joktanian) Semitic, the other (Himyaric) Cushite or Ethiopic. (See

Rawlinson's "Historical Evidences," pp. 71, 72.) Finally, in a paper published in the Journal of the Asiatic Society, Sir H. Rawlinson remarks that "the Toldoth Beni Noah" is undoubtedly the most authentic record we possess of the affiliations of those branches of the human race which sprang from the triple stock of "Noachidæ." And further, "If we were guided by the mere intersection of linguistic paths, and independent of all references to the Bible, we should be led to fix upon the plains of Shinar, called anciently Babylonia, as the focus from whence the various lines have radiated."

The Bondage in Egypt was another notable event in Jewish history, and one likely to leave a lasting impression, not only on the nation's memory, but also on their literature, their language, and even their customs.

It is a fact well known to oriental scholars that there are quite a number of Egyptian words in the Pentateuch. *Pharaoh* is the Egyptian for "the Sun," and this was a title borne by the Egyptian monarchs from very early times. *Potiphar* is an Egyptian word which means "belonging to the Sun;" it is a name common on the monuments of Egypt, and specially appropriated to a priest of On, or *Heliopolis*. *Asenath* is the Egyptian for "worshiper of Neith," an Egyptian deity. *Zaphnath-Paaneah*, the name which Pharaoh gave to Joseph, means "sustainer of the age," or as Jerome freely translates it in the vulgate, "salvator mundi." *Moses* is unquestionably an Egyptian name, since it was selected by Pharaoh's daughter "because he was drawn out

of the water." *Mo* is the Egyptian for "water," and *oushe* means "to save." Many other examples might be given; these will suffice our purpose.

The writer of the Pentateuch manifests an intimate acquaintance with the geography, the natural history, and the ethnology of Egypt. The Egyptian towns mentioned by Moses are all recognizable, and are even well known places to the modern Egyptologist. *Pithom* is the Patumnus of Herodotus. *Rameses* is the Beth-Rameses of which a description is given in a hieratic papyrus of the 18th or 19th dynasty. *Zoan*, the Tanis of the LXX., whence the "Taanitic nome" of Herodotus, is the modern Zan, evidently a great town in the time of the Ramesside monarchs. *Migdol* is the Migdolus of Hecataeus; it retains its names in the *Itenerary* of Antonine, and appears in the position assigned it by Moses, on the north-east frontier, near Pelasium. Of *On* or *An*, "the city of the Sun," called in Greek Heliopolis, nothing need be said; the instance is familiar. The correctness of his allusions to the natural products of the country,—its wheat and rye and barley and flax and palm trees; and especially his intimate knowledge of the manners and customs of the ancient Egyptians, has never been questioned. "The position of the Egyptians with regard to foreigners—their separation from them, yet the allowance of them in the country—their special hatred of *shepherds*, the suspicion of the strangers from Palestine as *spies*—their internal government, its settled character, the power of the King, the influence of the Priests, the great works, the em-

ployment of foreigners in their construction, the use of bricks, and of bricks with straw in them, the taskmasters, the embalming of dead bodies, the consequent importation of spices, the violent mourning, the fighting with horses and chariots,—these are a few out of the many points which may be noted as proving the intimate knowledge of Egyptian manners and customs on the part of the author of the Pentateuch." (Rawlinson's "Historical Evidences," pp. 290, 291.) Some of these customs, as the embalming of the dead, the employment of mourners to sing plaintive dirges in honor of the departed, were adopted by the Hebrews, and are seen in subsequent years.

This historic period in the life of the Hebrew nation does not rest on tradition alone. It has received a striking verification in the recent discovery of a painting which is known to have been coeval with the birth of Moses. The painting was found on the walls of the Tomb of the Pharaohs under the great temple at Karnak, and copied by Rosselini, the first or nearly the first explorer of these wonderful remains. An engraving of this striking picture is given in vol. ii. p. 182 of Rawlinson's "Herodotus." This painting is a real commentary on the first chapter of Exodus, and places the Israelites before us actually engaged in "hard bondage in mortar and brick," which Moses saw with so much indignation. An Egyptian taskmaster is set over them with a rod in his hand. The diversity of countenance as well as color, so wonderfully preserved for 3300 years, distinguishes the oppressed Israelitish slave; and the process

of briekmaking is seen from the digging of the clay to the time "the tale of bricks" is counted. Their countenances are as perfectly Jewish as those of any old clothesman who now perambulates the streets of London. Neither Lawrence nor Jackson could have painted more real Jews, the features are so changeless and so peculiar to the people. And then their occupation, the process of briekmaking in its various stages, their limbs bespattered with mud, and the Egyptian taskmaster with his scourge, all seem a decisive evidence, not only of the Captivity, but of all the circumstances narrated by Moses. In the original painting the Egyptians are presented in the usual ruddy color, the Jews are painted in a sallower color, and when we remember that in the other subjects which are represented by painting in the tombs of Egypt, the utmost regard is paid to individuality, and even to minuteness in all the accessories, we cannot doubt the accuracy or the application of this wonderful discovery.

In relation to this painting the *London Quarterly*, a high authority, says: "Rosselini's last delivery of illustrations brings vividly before us those Jews who were captives in Egypt under the 18th dynasty, and previous to the Exodus. Independent of the evidence furnished by the phonetic inscriptions upon the picture itself that they are Jews, no cursory observer who glances at the lineaments of the person can fail to discover their identity. These Jews are employed under the dynasty of the very kings contemporary with Moses in the specific kind of slave work which both he

and Manetho describe, namely, ‘making brieks.’ The whole is an illustration and a confirmation of Exodus, ch. i. 11-14.”

The Exodus was unquestionably the great event in the history of the Jews. To keep it in remembrance the feast of the Passover was instituted as a national festival, it was observed on the very evening of their departure, and has been observed ever since by the Jews in every land. You may step into any Jewish synagogue in any city of the world on the 14th day of the Hebrew month *Nisan* (falling sometimes in the latter part of March, and sometimes in the early part of April), and you will see them eating the Paschal Lamb with bitter herbs and unleavened bread, just as they have done for 3350 years. This great national festival is observed by the Jews as a perpetual memorial of the Exodus from Egypt, just as the Fourth of July is celebrated by the American people to commemorate the Declaration of Independence.

Besides this perpetual national festival, we have the testimony of Manetho and Herodotus in confirmation of the words of Moses. The latter informs us that “in ancient times Egypt was visited with a pestilence, and most of the people referred the calamity to the gods whose displeasure was excited because there were so many foreigners in the land who neglected the worship of the divinities. The native inhabitants therefore determined to drive them out without delay. The mass of them fled to Judea. This colony was led by a man named Moses, who was distinguished by his prudence and courage. He took possession of the

country and founded Jerusalem. He also arranged their civil and religious affairs." The most striking confirmation of the Scripture account of the Exodus from Egypt and the sojourn in the wilderness, is furnished by the *Sinaitic Inscriptions* which have lately been translated by the Rev. C. Forster, an eminent oriental scholar, and printed in his recent work, "The Voice of Israel from the Rocks of Sinai." *

You are all doubtless familiar with the route which it is supposed the emancipated tribes of Israel took, from the head of the Gulf of Suez to Mount Sinai, on their way from Egypt to the Land of Promise. The narratives of Moses and the traditions of the Arabian Tribes alike inform us that they coasted along the eastern shore of the Red Sea, now called the Gulf of Suez, with its waters on the right, and the rocks which form, as it were, the roots of Sinai on the left, till they turned into some of those valleys which lead to its very base.

The first notice of these strange inscriptions on the rocks in an uninhabited and uninhabitable wilderness, was written in the sixth century by a merchant of Alexandria in Egypt, named Cosmas, but who acquired the surname of Indieoplenstes on account of a voyage he made to India, 532 A. D. He published the account of these inscriptions in

* This work is now included in his three volumes on "The One Primeval Language traced experimentally through Ancient Inscriptions, etc." Richard Bentley, London. The students will find these volumes in the University Library.

a work in Greek entitled "Christian Topography," and he ascribed them, conjecturally, to the age of Moses and the Exodus.

Dr. Edward Robinson, the distinguished American Biblical scholar, and his companion Mr. E. Smith, visited this region in 1836-7. Dr. Robinson gives an account of these Sinaitic Inscriptions in his "Biblical Researches," vol. i. pp. 552-556. He states that they are cut upon the rocks on all the routes leading from the west, in unknown characters which are everywhere the same, but interspersed with quaint figures of men, beasts, and birds. The spot where they exist in the greatest numbers is the "Wady Mokatteb," or "The Written Valley," through which the usual route to Sinai passes before reaching Wado Feirân. Here they are found on the rock by thousands. The characters are everywhere the same, but hitherto (1839) have remained undeciphered in spite of the efforts of the ablest palaeographers. Copies of these inscriptions were made by Mr. G. F. Grey, and published in the *Transactions of the Royal Society of Literature* in 1850, and very minute accounts are furnished by Lieut. Wellsted and Buckhardt in their "Travels in Arabia."

Mr. Forster had already signalized himself by the discovery of the Hamyaritic Alphabet, and the translation of Hamyaritic Inscriptions found at Hisn Ghorâb; and his attention was now directed to the Sinaitic Inscriptions. He found that the alphabet was the same as that of the Masara and Rosetta stone, and that the language was not Hebrew

but ancient Egyptian, the vernacular of the country and of the people among whom the Israelites had sojourned for eight generations, or two hundred and fifteen years.

And, now, after these preliminary statements which go to show that these inscriptions are not forgeries, as some skeptics would insinuate, what is their testimony? They confirm,—

1. The Scripture account of the passage of the Red Sea, and the defeat of Pharaoh in his pursuit.
2. The miraculous supply of the Hebrew host by “Feathered Fowls” from the sea, incorrectly translated “quail,” but more correctly the “casarea,” or ruddy goose.
3. The miraculous supply of water from the hard granite rock, and the healing of the bitter waters of Marah with a branch.
4. The prayer of Moses when his hands were sustained by Hur.
5. The biting of the people by fiery serpents, and the healing of the people by the brazen serpent sustained on a pole.
6. The obstinacy, stubbornness, and intractability of the people generally, is represented in several of the inscriptions by “the wild ass.”

You who are curious in these matters may find facsimiles of some of the Sinaitic Inscriptions, and also Mr. Forster's translations of thirty-eight of these inscriptions in Cassel's “Biblical Educator,” vol. i. pp. 170-174. The notes in regard to the “Winged Fowls” brought up from the sea by the strong wind, and as the sands of the sea in numbers, are full of instruction. The whole study impresses us with the conviction that as the natural history of the earth is

written in fossil hieroglyphics upon the buried rocks, so the religious history of our race is written in ancient characters on the rocks above the ground.

LECTURE VII.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in the desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lork alone did lead him, and there was no strange god with him.—DEUTERONOMY xxxii. 8-12.

THE period of sacred history which we are to consider this afternoon, is that interval between 1451 and 975 B. C., a period of 476 years, commencing with the death of Moses and extending to the end of Solomon's reign. The record of this period is contained in the books of Joshua, Judges, Samuel, and part of Kings and Chronicles. This period embraces the extremes of obscurity and splendor, of debasement and exaltation, of degeneracy and piety, in the history of the Hebrew race.

Immediately after the death of Moses, the Israelites, under the leadership of Joshua, crossed over Jordan and took possession of Gilgal in the plains of Jericho, and for three hundred years afterwards were engaged in a perpetual strife for a bare existence with the petty tribes who held

possession of Canaan, and they seemed, finally, just on the point of surrendering, and being as a distinct nation entirely crushed out, when they were suddenly raised up by the hand of providence, and carried forward with rapidity to the highest pitch of national greatness, the noontide splendor of the Hebrew commonwealth, under Saul and David and Solomon.

During the latter part of this three hundred years of debasement and suffering, the Israelites were compelled to hide themselves in eaves and thickets and rocks and high places and pits; many of them fled over Jordan to the land of Gad and of Gilgal because of the Philistines; and there was neither sword nor spear nor armor in the hands of the Israelites, nor even a smith in all their tribes to make an implement of war; so much had they been despoiled and trodden underfoot by the Philistines. But during the lifetime of one man they were rendered victorious over the Philistines, the Moabites, the Syrians, the Ammonites, and the Amalekites. The very men who had been compelled to hide themselves, unarmed, in eaves and pits, eventually saw their own garrisons in possession of Damascus, the northern extremity of the land, and throughout all Eden in the east, and the dominion of David extended to the Euphrates.

Four hundred years of these four hundred and seventy-six may be regarded as the “dark ages” of the Hebrew commonwealth. The Israelites were fugitives from slavery. They had been retained by the Egyptians for two hundred and fifteen years in the most cruel and abject bondage. They

were consigned to the meanest and most degrading toil, doing the veriest drudgery of the Egyptians, while the most unreasonable and excessive demands were made and exacted with rigorous cruelty. There was therefore no place and no opportunity for culture or refinement, or even moral discipline. And it is not to be wondered at, if under these circumstances there was found amongst the Israelites much of the ignorance and demoralization and barbarity which are the inevitable consequences of slavery. The Israelites would also partake very much of the character of the semi-barbaric tribes by which they were surrounded in the desert of Arabia, and the land of Canaan. In their social life they were contaminated by their vices; in their religious life they were continually drawn into idolatry, and worshiped the gods of the surrounding heathen tribes; in the method in which they conducted their wars, and improved their victories, they were necessarily, we might almost say, assimilated to the savage and inhuman spirit of those against whom they had to contend.

It is amazing how the perverse spirit of modern infidelity has expended its little stock of sympathy upon the strong, settled, warlike people who were in possession of Canaan, and arrayed itself, with its heavy stock of bitterness, against the comparatively unarmed Israelites, who were barely struggling for a place on which to plant their feet, depasture their cattle, and rear a home.

These skeptics never take into their account the fact that these Canaanitish nations were more numerous and far more

powerful than the Jews; that they were better armed and disciplined, and more experienced in the arts of war; and that they dwelt in fortified cities with all the resources of the country at their command, while the Jews were comparatively unarmed, undisciplined, and unaccustomed to war. In the time of Deborah and Barak there was not a sword or a spear seen amongst 40,000 in Israel. So disproportioned were the situation and forces of the Israelites to that of the Canaanites, that had the former looked at this aspect in the case, they must have regarded the result with considerable apprehension. Certainly the Canaanitish nations regarded as a settled, valiant, warlike people, may be well spared the pity which perverse minds seem to bestow upon them, as though they were like sheep driven to the slaughter before the Israelites. The disproportion in numbers, in arms, in discipline, in resources, was so much in favor of the Canaanites, and against the Israelites, that they never could have secured a footing, or maintained themselves in the land, but for the direct interposition of Divine providence. Sometimes the victories of the Israelites were secured by a mere handful of men, as at the taking of Jericho, and as in the utter discomfiture and overthrow of the Midianitish host by a band of 300 men; while the greatest victory ever achieved by the Israelites was over an army of the Philistines consisting of "30,000 chariots, 6000 horsemen, and people as the sands of the sea." when the Israelites were armed each with his plowshare and his coulter and axe and fork and ox-goad, and there was not a sword or spear in the hands of an Israelite, save Saul and Jonathan.

These Infidels in their morbid sympathy for the Canaanites take no account either of the fact that the Land of Canaan belonged by all prior and natural and unquestionable right to the Israelites. It was theirs by the original gift of God to Abraham and his posterity. It was theirs by an undisturbed possession of more than two hundred years, from the time of Abraham to the departure into Egypt. It was theirs because their *fathers* had depastured their flocks and digged wells there, which in ancient times established an acknowledged right in unoccupied lands. This claim had never been relinquished, and was well known to the Canaanites.

So that the Jews were only returning to their own land, and to the sepulchers of their fathers, where Abraham and Isaac and Jacob were buried, and they were bearing with them the bones of Joseph, that he might also, as he desired, "sleep with his fathers." They were not coming as invaders or usurpers, to drive out the original or rightful owners of the soil, but they were coming to repossess their original home. They were also returning comparatively unarmed, and these very Ammorites were the first to fall upon and attack an innocent, harmless, defenseless people seeking their own rights. Finally, the skeptic never thinks of the cruelty and uncleanness and brutality and demon-like character of these Canaanites. Their idol-worship was celebrated by the most horrid and revolting rites. They made their children pass through the fires to Moloch, and they were guilty of the most impure and unnatural crimes.

—crimes for which the Sodomites were swept from the face of the earth. And yet these are the people the Infidel hugs to his bosom, while he vents all his bitterness and hate upon the poor suffering Israelites, just escaped from two hundred years hard servitude, and now returning, poor and dispirited, to their ancient home. Still it is just like Infidelity, for its sympathies are with the worst and basest of men.

It has been further objected, that even supposing the Israelites had a right to the land, yet in possessing themselves of it, they practised many barbarities and cruelties, as, for example, when 12,000 of the inhabitants of Ai were slain, the king made a prisoner, put to the sword, hung upon a tree till evening, and then buried under a heap of stones; and that other instance when Adoni-bezek was taken, 10,000 of his people slain, and his toes and fingers were cut off.

Let us at once grant that these were acts of cruelty which in our time must be regarded as barbaric in the extreme. At the same time it must not be forgotten that in those times all wars were carried on with great barbarity; and there is no wonder if the Jews, smarting under the injuries and cruelties which these nations had inflicted upon them, should be tempted to carry on war very much in the same spirit, and to act towards the conquered very much in the same manner as they had treated them. When it is mentioned by the Infidel to the dishonor of the Hebrews that they cut off the thumbs and great toes of a captured king, he ought to state that that same king had during his days of power cut off the thumbs and toes of seventy

kings, and compelled them to gather up their food from under his table like dogs. And when he tells us that the Israelites were guilty of the promiscuous slaughter of the inhabitants of some of the cities they conquered, he ought also to state that this was the uniform policy of the Canaanites towards the Israelites. They trampled down their fields, seized the fruit of their grounds, took away their cattle, slaughtered them indiscriminately, and so grievously oppressed those who were permitted to live that they sought refuge from their fury in dens and caves of the earth.

These facts are not mentioned to justify revenge, or to plead for the barbaric practices of that age, but to show the unfairness of attempting to judge a people just emerging from slavery with its ignorance and degradation, and who were everywhere surrounded by a cruel and barbaric people, by the pure morality of Christianity, or the light and civilization of the nineteenth century. "The equity of history demands that men be tried by the standards of their *times*."

But it is replied that this "war of extermination" waged against the Canaanitish nation was carried on at the command of God; and as this is the great argument of modern Infidelity, we shall give to it a more careful consideration. You who have read Thomas Paine's "Age of Reason" may remember the use which he makes of these facts, and how on this account he denounces the Bible as a "book of lies, blasphemy, and wickedness." In our own times we have heard silly persons who under the influence of Spiritualism had reached the last stage of lunacy, say,

"If this be the God of the Jews and the Christians, I do not want such a God!"

Now, that the Hebrews were commanded to "drive out the inhabitants of the land," we at once admit, but that this means a "war of extermination," we promptly deny.

Let us read the command which was given to the Hebrews on this head. The first command was given in Exodus, ch. xxxiv. 11-17. "Observe what I command thee this day: behold, I drive out (not, thou shalt drive out, but I drive out) before thee the Ammonite....Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest they become a snare unto thee. But ye shall destroy their altars, break their images, and cut down their groves," etc. This command is reiterated in Numbers, ch. xxx. 52-55. "Then shall ye drive out all the inhabitants of the land....And ye shall dispossess the inhabitants of the land, and dwell therein; for I have given you the land to possess it," etc. Here is no command to exterminate the inhabitants; the command is to "drive them out," to "dispossess them," to "take possession of the land."

1. Because the land was theirs. It had been given to their father Abraham four hundred years before, and had been held in undisputed possession by the patriarchs Abraham, Isaac, and Jacob, for upwards of two hundred years; and God had again distinctly assured them that the land was their own possession. Here, then, was a title to Canaan which was indisputable and unalienable. God, to whom the

earth belongs, had given it to them when unoccupied; and by a prior occupancy of more than two hundred years, and by having digged wells therein, they had acquired what amongst all nations was a clear, legal, indefeasible right and title to the land; it was therefore theirs.

2. They were commanded to drive out the Canaanites, because God sought to subserve great moral ends by placing the Israelites in Canaan as a distinct and isolate people.

God had originally separated Abraham and his seed to be his people, that their separate national existence under a Theocratic government might be a perpetual witness for God in the earth; and that they might be instrumental in preserving and diffusing a pure Theistic religion amongst the nations. So that in them God designed ultimately to instruct and bless all the nations of the earth. This same purpose was unquestionably before the mind of God in settling the Israelites in Canaan.

In order to fulfill this end, it was needful that they should be saved from falling into idol-worship. The Israelites had, in all probability, been idolaters in Egypt, and the polluting, sensual orgies with which idol-worship was celebrated, had a peculiar fascination for the ignorant, debased, and sensual mind. Any intercourse with the idolatrous nations of Canaan, would have been a fatal and almost certain occasion of the Israelites falling again into that sin, as, in fact, we find in their subsequent history it was. In order, therefore, to the moral elevation of this people; in order to their education in a pure Monotheistic religion; in order to the

formation of a pure character which should exert an elevating influence upon the world, it was indispensable they should live a distinct people. Hence it was that they were commanded to make no covenant with the inhabitants, lest it should be a snare to them, and they should go after other gods. Hence it was they were commanded to pull down their altars, break their images, and cut down their groves, lest they be tempted to idol-worship. Hence, also, it was that they were commanded to dispossess the inhabitants and drive them out, or "they would be as thorns in their eyes and goads in their sides," and under the influence of these associations they would pollute themselves more than their fathers had.

There were also geographical reasons (if we may so designate them) why the Jews should be settled in Canaan rather than any other part of the globe. The Jewish nation was, in the purpose of God, to be the light of the ancient world, a grand centre of light whence it might radiate. Amongst this nation the Messiah was to appear; He who was "the desire of all nations was to be born here; salvation was to go out from Zion to the ends of the earth. God, therefore, chose the land of Judea to be the grand theatre of all these redeeming agencies, because it was the centre of the world's population; it was the key to the three continents of Europe, Asia, and Africa, and immediately accessible to them all; while three seas, the great highways of ancient and modern travel, washed her feet. Take up a map of the world and you can see, in a moment, the importance of

Syria as the key to the world's commerce, and you can understand the jealousy of the powers of Europe at this moment lest any one should possess themselves of this key to the East to the exclusion of all the rest.

3. A third reason why the Israelites were commanded to drive out and dispossess these inhabitants was, "the iniquity of the Ammonites was full."

In addition to the fact that in dispossessing the Ammonites they were taking possession of their own land, they were also employed, in the providence of God, as the instruments of a righteous retribution, and the agents in accomplishing what had now become a great moral necessity.

Now, the history of the human race clearly proves that nations, as well as individuals, may become so morally corrupt as to be beyond all redeeming agencies, and their extermination becomes a great moral necessity; just as the putrid limb demands the severities of the surgeon's knife, and its excision is imperatively demanded in order to preserve the body; so also there are sometimes members of the great body politic, individuals, sometimes whole tribes, whose excision is demanded in order to preserve human society from moral putridity and rottenness. As in that affecting disease, hydrophobia, the extinction of the sufferer's life has hitherto been regarded an imperative necessity to the safety of those around him, so the extinction of whole tribes has been required in order to the safety of the survivors. It was so with the Thugs in India. There were an association of robbers and murderers. They lived only on

plunder, and it was a law amongst them never to rob until they had first murdered their victim. The British government exhausted every expedient of a reformatory and restraining character to no purpose, and was compelled finally to exterminate them. So it was with the Antedeluvians, and they were cut off by a flood. So it was with the Sodomites, and they were devoured by fire. So it was with the Canaanites, and they were devoured by the sword. And though war is indeed a dread alternative and a scourge even to the conqueror, yet wars and pestilence and famine and earthquakes are the punitive resources and agencies of nature's God.

Can it be objected that it is contrary to Divine justice or mercy that a people should be cut off indiscriminately, from the oldest to the youngest, since this is done by plague and famine and pestilence? The Asiatic cholera during its last visitation swept away four millions of human beings of all ages, forty times more, in all probability, than were destroyed in these Canaanitish wars. But, perhaps, some may reply, That resulted from the violation of the natural laws of hygiene. Precisely so; but what did tens of thousands of these sufferers know about "laws of hygiene and health?" Yet they were destroyed. What we contend is that the Canaanites were overthrown for violating the great moral laws of God's universe, which are just as essential, and even more essential, to the existence and well-being of man than laws of hygiene and health. And in this case they violated moral law, not in ignorance, but knowingly and deliber-

ately, while the sufferers from plague and pestilence violated natural law in ignorance.

The whole objection therefore resolves itself into this question, Was it consistent with the moral government of God to employ human agents in inflicting His penal retributions upon sinful nations? Our answer is, Perfectly consistent. Does not God in the administration of His moral government of the world always employ human agency, yes, even in inflicting punishment? Is not the family an institution of God, and has not God committed to the parent the authority, and imposed the duty, of restraining evil tendencies by correction and punishment? Is not human government an ordinance of God, and as much a part of God's moral government as the natural sequences of the universe? In human governments God employs men to punish sin, and has even committed to them the power over life and death. We have no sympathy whatever with that morbid condition of public sentiment which expends all its sympathy on criminals, and carries sweetmeats and bouquets to the cells of murderers; and when the extreme penalty of the law has to be inflicted upon the murderer of ten men, it lifts up its hands in holy horror and says to the officers of justice, You must not take away that man's life, you have no right to, it is a serious thing to send a man into eternity unprepared! Yes it is, and when that villain sent ten souls into eternity unprepared, that was a serious thing. There is the blood of ten precious lives upon his hands, and God says, "Whoso sheddeth man's blood, by man shall his blood be

shed" (Gen. ix. 6). But nowadays men call capital punishment "legalized murder," and the public sympathy is more on the side of the dark blood-stained villain, than on the side of suffering innocence, and eternal right and justice.

In the history of nations we can clearly see how, on a large scale, God has employed even war as a chastisement of a guilty nation. The expulsion of the Moors, the most industrious and useful inhabitants of the Peninsula, entailed weakness and civil war upon Spain for centuries. The atrocities and cruelties of Rome produced the great league of which William of Orange was the head; it sharpened the swords of Eugene and Marlborough, and closed in mourning the reign of Louis XV. The massacre of St. Bartholomew and the revocation of the edict of Nantes were the remote though certain causes of the French Revolution. Who will say that Oliver Cromwell was not a rod in the hands of God to chastise the perfidious and treacherous Charles and his wicked advisers? And it will be readily granted that Washington was employed to rebuke and chastise as well as break the insolence of British power and oppression in this continent. The entire history of humanity is a history of the employment of human agents to execute the righteous retributions of heaven; and we should never have heard any objection to its being employed in the case of the Canaanites, were it not because of the wicked hostility of Infidelity to anything which happens to be recorded in the Bible.

Having now replied to the strongest argument Infidelity has ever been able to urge against the Old Testament his-

tory as a record of God's interpositions in the moral history of our race, we now proceed to a further consideration of the genuineness and authenticity of the Bible history of this period of 475 years.

The records of this period are contained in the Books of Joshua, Judges, Samuel, and part of Kings and Chronicles; and the question we have now immediately to consider is, Have we in these books a reliable, truthful, authentic history of those times? This at present is our sole and only question.

This question is of course answered by Thomas Paine in the negative. He says, "No, the books are anonymous, therefore they are without authority." The assumption is, these books are anonymous; the argument is, because a book is anonymous it must necessarily be untrue. Now we shall show that this assumption is untrue, and this argument is illogical.

1. The argument that because a book is anonymous, that is, because we are not sure who wrote it, therefore it is not true, is a fallacious and indeed a ridiculous argument.

There is a book in England, commonly known as "the Doomsday Book," and written many hundred years ago, containing a survey of all the lands in England, their boundaries, owners, etc. This book is in all courts of law held as of the highest authority as to matters of fact related in it. And yet the book is anonymous, no man can tell who was its author. A special pleader of the Thomas Paine type would make a great argument of this in the High Court

of Chancery. Oh that book is anonymous, therefore it is untrue! The Reviews are all anonymous books, but do we or will posterity esteem them as of no authority? On the contrary, they are now quoted as the highest authority, and will in all succeeding ages be received as authoritative records of the civil and military and political history of the nation; so little foundation is there for our being startled with this cry, They are anonymous, therefore they are without authority! The Turin papyrus on which we have the history of Egyptian Kings, even from the time of the Great Rameses, are anonymous. The Parian marbles, or, as they are sometimes called, the Arundelian marbles, found in the isle of Paros, on which is engraven in capital letters a chronicle of the city of Athens, are anonymous. The Saxon Chronicles in which we have the records of the early history of Great Britain are anonymous. Yet all these are esteemed by learned men as of the highest historic value, though we know nothing of the persons by whom they were composed. There is abundant evidence of their authenticity, and their inestimable historic value, even though their authors are not known. They have all the force and value of state documents preserved amongst the national archives. And so it is with the records in the Books of Samuel, of Kings, and Chronicles. They have really all the authority and value of state papers, being authentic public documents preserved amongst the national archives of the Jews as long as they were a distinct nation, and ever since cherished by the scattered fragments of that people as the most authentic, reli-

able, and ancient records of their early national history. Let me here put a case which, as an illustration, will be perfectly in point: "If any one having access to the journals of the Lords and Commons in England, to the books of the Treasury, the records of the War office and Privy council, should at this day write a history of the reigns of George I. and II., and should publish it without a name, would any man three or four hundred years or even a thousand years hence question the authenticity of this book which had been received by the whole nation as authentic from the day of its publication to the present hour? This is a case exactly in point. The history of the Jewish nation as contained in the Old Testament was thus composed from state documents, and thus accepted as authentic by the entire nation from that day to this.

2. The assumption made by Paine that these books are anonymous, is false.

The Book of Joshua is clearly the production of an eyewitness. The writer was one of those "who passed over Jordan dry-shod." He speaks of Rahab as still dwelling in Israel when he writes, and of Hebron as still in the possession of Caleb the son of Jephunneh. The universal tradition of the Jews is that it was written by Joshua. And it is asserted in the book itself that Joshua wrote these words in the Book of the Law.

The Book of Judges is by uniform and ancient tradition ascribed to Samuel. The two Books of Samuel were originally one work. Samuel in all probability wrote as far

as the twenty-fourth chapter, and the remainder was completed by Nathan and Gad; accordingly we read in 1 Chron. xxix. 29: "Now the acts of David, the king, first and last, behold, they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer." The two Books of Kings formed in the Hebrew one work, and are, as we have already said, a compilation from state documents kept in the public archives of Jerusalem and Samaria.

Another collateral proof which I desire you also particularly to note is that we have preserved a Book of Psalms, which were composed by David, and have been sung by the Jews in their public worship and family devotions from the time of David to the present day, the Hymn Book, as you may properly call it, of the Jewish church. Many of these Psalms were written to celebrate great events in their national life, and in the personal history of David their king. The 78th Psalm certainly belongs to the time of David, and it contains a rapid sketch of Jewish history, from the wonders wrought by Moses in Egypt to the settlement of the ark on Mount Zion by David, and contains allusions to more than fifty events in the national history of the Jews, the agreement between which and the historic books is remarkable. Now the question I wish to put to you is, Do you think it possible to induce the American nation to commence singing in all their public worship hymns to commemorate events which never happened in their history? On the whole, then, it is evident that the Jews of David's time, of

our Lord's time, and of all recent time, have no other account to give of their national history than the account which is contained in the Old Testament.

We are now to consider what amount of confirmation profane history furnishes to this portion of the sacred narrative.

This period of 476 years embraces, as we have already remarked, the extremes of depression and exaltation, humiliation and glory, in the history of the Jews. During the first three hundred years the Israelites were a small and comparatively insignificant people dwelling in the hilly country of Judea, and barely maintaining their existence against the ceaseless attacks of the surrounding tribes, none of whom made any figure in history. We cannot therefore expect to find any points of contact between profane and sacred history during that period. Egypt was at that time the most important kingdom, and Assyria was just rising into note. These are the only two nations which can be said to have any history, and there was no intercourse between the inhabitants of Canaan and either Egypt or Assyria, consequently there is no mention in sacred history of these kingdoms on the one hand, or of the Jews in profane history on the other.

The great event of the first three hundred years of this period we are now considering, was the entrance of the Israelites into Canaan, and the driving out of some of the Canaanitish tribes, a portion of whom on the approach of Joshua fled to the coast of Africa.

Now, the Bible history of this event is confirmed by the testimony of three distinct and independent authorities,— Moses of Chorœne, the Arminian historian, Procopius, the secretary of Belisarius, the Roman General, who accompanied him to Africa, and Suidas, the ancient Lexicographer. These three all testify that at Tigisis (now Tangiers) in Africa there was a monument bearing this inscription, “We are the Canaanites whom Joshua drove out.”

Moses of Chorœne says, “When he (Joshua) was destroying the Canaanites, some fled to Agra, and sought Tharsis in ships. This appears from an inscription, carved on pillars in Africa, which is extant even in our time, and is of this purport: ‘We the chiefs of the Canaanites, fleeing from Joshua the Robber, have come hither to dwell.’”

Procopius, having mentioned Tigisis, a city of Numidia, proceeds to say: “Where there are two columns, made of white stone, near the great fountain, having carved upon them Phœnician letters, which read thus in the language of the Phœnicians: ‘We are they who fled from the face of Joshua the Robber, the son of Nun.’” This, remember, is the testimony of an eye-witness. Procopius had accompanied Belisarius, the Roman general, as his secretary in the war against the Vandals in Africa.

Suidas, the Lexicographer, says, “And there are up to the recent time such slabs in Numidia, containing the following inscription: ‘We are Canaanites, whom Joshua the Robber drove out.’”

The latter portion of this period of 476 years, was the

top-tide splendor of the Hebrew commonwealth under the reigns of Saul, David, and Solomon. The Jewish empire was now in its advancing glory. During the reign of David the Jews were a great nation among the nations of the earth, during Solomon's reign they were perhaps the greatest. They were now brought into immediate contact with Egypt, Syria, and Phœnicia. We may therefore expect many notices of the Jews in the history of those nations during that period.

The first nation they were brought into contact with was the Syrian. One of the first exploits of David was the defeat of the Syrians near the Euphrates when they came to assist Hadad, king of Zobah, a defeat which cost them twenty thousand men. Their chief city, Damascus, fell into the hands of the Israelites.

This is mentioned by Eupolemus and Nicolas of Damascens, who drew their information from native sources. Nicolas says: "After this there was a certain *Hadad*, a native Syrian, who had great power: he ruled over Damascens, and all Syria, except Phœnicia. He likewise undertook a war against David, the king of Judea, and contended against him in a number of battles; in the last of them all—which was by the river Euphrates, and in which he suffered defeat—showing himself a prince of the greatest courage and prowess."

The Jews were during this period brought into intercourse with the Phœnicians. These Phœnicians lived on the westerly slopes of Lebanon, and held the important sea-

ports of Tyre and Sidon. They were a great commercial and seafaring people, and needed to keep up the inland traffic through the land of Israel to Damascus and the Euphrates. Accordingly we find that when David became master of the land, overtures of friendship were made by the chiefs of the Phœnicians, the good-will of David was secured by numerous presents (1 Chron. xxii. 4), and a firm friendship was established which continued down to Solomon's time (1 Kings, v. 1).

This friendly connection between Hiram, king of Tyre, and Solomon, is mentioned by Menander and Dins, native Phœnician historians.

The words of Dius are as follows: "On the death of Abibalus, his son Hiram became king. This man raised banks on the eastern part of the city, and made it larger, and united it to the temple of the Olympian Jupiter, which stood on an island by itself. He built a causeway between, and adorned this temple with golden offerings. Moreover, he went up into Lebanon, and cut timber to build temples. Now they say that Solomon, who ruled over Jerusalem, sent riddles to Hiram," etc. Hiram paid a large sum of money to Solomon as tribute.

The account which is given of the Phœnicians as to their wealth, enterprise, maritime skill, and arts, is perfectly in accord with all we learn of their history from other sources. "Thou knowest," writes Solomon to Hiram, the Phœnician, "that there is not among us any that have skill to hew timber like the Sidonians." Again, "Send me now

therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue," etc. And again, when Solomon built a navy of ships on the shore of the Red Sea, "Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." Here we see at once, as in a mirror, the real character of the Phœnicians.

LECTURE VIII.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.—ISAIAH x. 5, 6.

THE third period of sacred history which comes under consideration this afternoon, is that which intervenes between 973 and 588 B. C., a period of 387 years.

It commences with the division of the Hebrew commonwealth into two separate kingdoms immediately on the death of Solomon; and ends with the destruction of the temple and the city of Jerusalem in the nineteenth year of the reign of Nebuchadnezzar, king of Babylon.

The last lecture embraced the history of the rise of the Jewish empire; the present embraces the history of its decline and fall. During the reign of Solomon the Hebrew nation reached the zenith of its glory, and became, in fact, the greatest empire of the East. It extended eastward to the Euphrates, southward to the borders of Egypt, and northward to Asia Minor. “Sitting like an empress between the Eastern and Western oceans, the navies of three

continents poured their treasures at her feet, and awed by her commanding name, the dromedaries of Midian brought spontaneous tribute of spices and silver and precious stones."

The history of this period is a history of the achievements of peace rather than the exploits of war. Along with peace there came the highest degree of national prosperity. Peace and commerce made "gold as brass, and silver as the stones of the street." The large quantities of the precious metals imported from Ophir and Tarshish indicate a boundless source of wealth. The kings and princees of the subject-provinces paid annual tribute in money and in kind. Monopolies of trade also contributed largely to the king's treasury, and the trade in fine linen and chariots and horses from Egypt must have brought in large revenues. The king's domain-lands were let out as vineyards, or for other purposes, at a fixed annual rental, and a tax of ten per cent. was levied on all products. The total amount of revenue brought into the treasury from all sources in gold, exclusive of all payment in kind (which must have also been immense), was 666 talents, which some compute at upwards of eighteen millions of dollars.

The temple erected by Solomon on Mount Moriah was unquestionably the most costly and magnificent structure of the ancient world. He also erected a number of elegant palaces, laid out extensive pleasure-grounds, digged pools and reservoirs, erected fountains, planted gardens with all manner of trees, and secured a large collection in zoölogy and botany from every part of the then known world.

The most celebrated of his palaces was the "House of the Forest of Lebanon," a splendid Basilica (a pillared hall) a hundred eubits long. All the plate, and much of the furniture of this palace, was of pure gold. Here was the royal hall of ordinance and of justice, where, seated on a throne of ivory and gold, which was guarded and sustained by six lions on each side, the symbols of the tribe of Judah, he heard appeals and made decisions.

All the equipments of the court and the apparel of the servants were on the grandest scale. If Solomon went on a royal progress to his paradisae gardens at Etham, he was clad in snow-white raiment, and rode in a stately chariot of cedar, decked with silver and gold and purple, and carpeted with the costliest tapestry. A body-guard of "threescore valiant men" accompanied him, the tallest and handsomest of the sons of Israel, arrayed in Tyrian purple, their long black hair sprinkled freshly every day with gold-dust. If he went from his hall of judgment to the temple, he marched between two lines of soldiers, each with a burnished shield of gold. Forty thousand stalls for horses, and twelve thousand horsemen, made up the measure of his magnificence.

He built strong fortifications, as Millo, Hazor, Megiddo, and the two Beth-horons, for the purposes of defense; and large cities for the purposes of commerce, as Tiphsah on the Euphrates, and Tadmor in the eastern wilderness (better known in latter days as Palmyra), whose magnificent ruins are to-day the astonishment and wonder of the traveler. An empire of such extensive commercial relations, occupy-

ing such a commanding geographical position, and displaying so much magnificence and wealth, must have excited the attention, and left some impression upon the history, of the surrounding nations. Accordingly we find notices of the Jewish empire in Phœnician, Syrian, and Egyptian history.

On the death of Solomon, Rehoboam his son ascended the throne. The tribes of Israel were now determined to relieve themselves of the oppressive burdens which, in the latter part of his reign, Solomon had imposed upon the people, to sustain the splendor and extravagance of his court. They therefore recalled Jeroboam from his retirement in Egypt, where he had fled to escape the displeasure of Solomon, and with him at their head they demanded of Rehoboam the redress of their grievances, but, it would seem, without success.

It is evident that the ten tribes were predetermined under all circumstances to separate from Judah, and establish an independent government. Accordingly they openly revolted, and made Jeroboam their king, while the tribes of Judah and Benjamin remained under the government of Rehoboam.

This was the origin of the two kingdoms of the Hebrew people, the kingdom of Israel and the kingdom of Judah; the first occupying the northern portion of the land, with the ancient city of Shechem for the seat of government; the second retaining the southern portion of the land, with Jerusalem for its capital as heretofore.

It is beyond our design to trace the subsequent history

of these two kingdoms. We desire simply to note that the kingdom of Israel maintained its existence under the reigns of nineteen kings for 254 years. Its career throughout all that period was downwards. It was an idolatrous, corrupt, and sensual nation; and at last after various chastisements, most of the people were taken captive beyond the Euphrates by Shalmaneser, king of Assyria, never to return. This occurred 721 B. C.

The kingdom of Judah maintained its existence 133 years longer, in all 387 years. This kingdom was favored with many excellent rulers, and the worship of the true God was not utterly forsaken, a circumstance which, no doubt, contributed to prolong the existence of the empire. In its later history the nation became corrupt and idolatrous, and was at last taken captive by Nebuchadnezzar, king of Babylon, in the nineteenth year of his reign, 588 B. C.

This period of 387 years, between 975 and 588 B. C., was, as most scholars are aware, an eventful epoch, second to none in historic interest. It comprised within its limits some of the most important revolutions in the ancient world. While the events we have briefly narrated were transpiring among the Hebrews, equally momentous events were transpiring among the great nations of antiquity. "This period embraces the development, decline, and fall of the Assyrian empire; the sudden and rapid growth of Media and Babylon; the revival of the Egyptian empire under the Psammetichi; the most illustrious period of the Phœnician cities; the rise of Sparta and Athens; the founding of Carthage

and Rome; and the spread of civilization from the Sea of Azof to the Pillars of Herenles." (Rawlinson.) These great events were transpiring in the ancient world contemporaneously with the reigns of the kings of Israel and Judah, as recorded in the Books of Kings and Chronicles. This period has been appropriately styled the transition period of profane history, because during this 387 years profane history emerges from the dream-land of myths and legends, and enters the sober fields of chronological realities and sober facts.

Of this period we have fortunately the most ample and reliable historic records. Herodotus, justly styled the Father of History, was born in the century following, 484 b. c. The greater portion of his life was spent in travel to collect the materials for his great work. He visited Egypt, Babylon, Sythia, Cyrène, Zante, Dodônia, and the Greek colonies which encircled the shores of Southern Italy, conversing with priests and learned men, examining public monuments, searching the national archives and public records, for the most authentic information in relation to the history of these various nations. In the following century we have the historian Berosus, a priest of Belus at Babylon, who wrote a history of Babylonia, of which many fragments are preserved in Josephus, Eusebius, Syncellus, and the Christian fathers, which are regarded as remarkably authentic and accurate. A little later we have Manetho, a priest of Heliopolis, who wrote a "History of Egypt." The genuineness of the fragments of this history, which are preserved in

Josephus, Eusebius, and Syncellus, has been ably demonstrated by Niebuhr, Bunsen, and Müller. And in addition to these we have the Asiatic and Egyptian monuments which we have already described. Here, then, we have abundant materials for a comparison of sacred and profane history, and we shall see that Egypt, Assyria, Persia, Greece, and even Moab and Phoenicia, vie with each other in offering their tribute of testimony to the truth and accuracy of the Hebrew records.

During this eventful period of 387 years the Hebrews were brought into contact with the neighboring kingdoms of Egypt, Assyria, and Babylon. They were often at war with one or the other of these powers; sometimes they were victorious, but oftener defeated and made tributary to first one and then the other; and finally they were utterly subjugated and carried as captives beyond the Euphrates. If their history as recorded in the Bible is an authentic history, and not a mere fable, we may naturally expect to find, that as their relations to Egypt and Assyria and Babylon are so frequently mentioned in Hebrew history, so also the Jews will be mentioned in the histories and monuments of these great powers. Just as in American history we have allusions to the relations of our nation with England and France, and in French and English history we have similar allusions to their relations with America, so we may expect to find the same reciprocal allusions in the histories of these ancient nations.

I have previously intimated that the Books of Kings

and Chronicles were compiled from state documents, records which had been preserved in the national archives of the Hebrew commonwealth, as state documents are now preserved in the Rolls Court in London, and at the Capitol in Washington. This method of chronicling and preserving the records of national events was the uniform practice in all the great nations of antiquity. These records were made on skins, parchments, and papyrus-rolls; sometimes on stone, clay-tablets, and brass, sometimes in paintings on the walls of palaces and tombs.

In almost all the ancient nations the preparing of these important records was confided to the priests. Among the Hebrews it was committed to prophets in the highest repute among the people. The compiler of the Books of Chronicles particularizes thirteen books of prophets which formed a portion of the national chronicles of the Jews. The Books of Samuel, of Nathan, of Gad, etc., are among the documents which are mentioned as supplying the materials for the two Books of Kings and Chronicles, and the work of compiling and arranging is, by universal tradition, ascribed to Ezra. The writings of some of the most illustrious of the prophets who lived during this period have come down to our times. Isaiah, Hosea, Joel, Micah, Obediah, Jeremiah, Zephaniah, all lived during the reigns of the kings of Israel and Judah. The prophet Isaiah was contemporary with Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. One whose life was so thoroughly incorporated with the national life of the people, who mingled in public affairs,

and was so frequently consulted by kings, must have had the best opportunity of accurately knowing the history of the times, and though not designing to write a history, we may naturally expect in his writings to find frequent allusions to public events. Accordingly we do find that he mentions the entire succession of kings from Uzziah to Hezekiah; the alliance of Rezin king of Syria and Pekah king of Israel against Ahaz king of Judah; the plunder of Damascus; the spoiling of Samaria; the prayer of Hezekiah; the destruction of Sennacherib's host, his return to Nineveh, his murder and the escape of his murderers; the invasion of Tiglath-Pileser; and a great many other events of his time which confirm the accounts which are given in the Books of Kings and Chronicles.

The two great powers with which the Hebrews were brought into contact during this period were Egypt and Assyria.

Let us commence with Egypt, and see how far the account given in Kings and Chronicles of the relations between the Hebrews and the Egyptians, is confirmed by Egyptian history.

The first noteworthy event which transpired in the history of the kingdom of Judah, was the invasion of Judea by Shishak in the fifth year of Rehoboam. In the 2d Book of Chronicles, xii. 1-9, we read that Shishak came up against Jerusalem with twelve hundred chariots, sixty thousand horsemen, and footmen without number. He took the fenced cities which belonged to Judah, and was proceeding

to invest Jerusalem, when Rehoboam made his submission and became tributary to the Egyptian kings. Shishak pillaged the temple and "the king's house," and carried away also the shields of gold which Solomon had made. This is the Biblical account.

The record of this same campaign still remains on the outside of the great temple of Karnak, put there by order of Sheshonk I., the first Pharaoh of the 22d dynasty, to commemorate his success. Among the list of captured towns and districts the name of "*Yuda Melchi*" (kingdom of Judah) was discovered by Campollion. The existence of this inscription is also affirmed by Sir G. Wilkinson and M. Bunsen, two high authorities in Egyptology. (See Rawlinson's "Herodotus," vol. ii. p. 315.)

Another important event in the history of the relations of these two kingdoms, Judea and Egypt, is mentioned in 2 Kings xxii. 29-35. Pharaoh-Necho invaded Judea, defeated and killed Josiah, the king of Judah, pressed his conquests to the Euphrates, also took Carchemish and Jerusalem, led Jehoahaz the son of Josiah into captivity, and established his dominion over the whole of Syria.

Rawlinson says, "It is impossible not to recognize the famous Egyptian monarch whom Manetho calls Neechao, Herodotus Neco, and the monuments Neku, the son and successor of the first Psammetichus, as the Pharaoh-Necho of this historic record in Kings." The invasion of Syria by Necho, and the defeat of the Syrians in a great battle in Megiddo, are attested by Herodotus; and Manetho, the na-

tive Egyptian historian, tells us that the same king took Jerusalem, and carried Jehoahaz captive to Egypt.

Let us now turn to Assyrian history, where the points of contact with Hebrew history are frequent, and we shall find numerous and interesting confirmations of the accuracy of the Biblical record.

The separate existence of the two kingdoms of Israel and Judah is abundantly confirmed by Assyrian inscriptions. The names of the kings of Israel and the kings of Judah occur frequently in the accounts which the great Assyrian monarchs have left of their wars and conquests. These names are always capable of an easy identification with the Scripture names, and always occur in the same chronological order as given in the Bible. The Jewish monarch has the title of "King of Judah," and his Israelitish brother is designated after his chief city, "the house or city of Omri," he being the original founder of Samaria.

During the reigns of Menahem, king of Israel, and Uzziah, king of Judah, and for a century after, we find a close connection between Jewish history and that of Assyria. The history of the two nations becomes now interlaced, as it were, in consequence of numerous wars; and all the kings who reigned in Assyria for one hundred and twelve years are mentioned in Scripture. The successors of Pul, or Phul, king of Assyria, are presented in Scripture in the exact chronological order in which they stand on the monuments: 1. Tiglath-Pileser II. 2. Shalmaneser IV. 3. Sargon. 4. Sennacherib. 5. Esarhaddon.

These five kings all carried their arms into Palestine, and they stand out as prominent figures in the history of the Jews, just in the order in which they are here given, and it is at least remarkable, may we not say providential, that after 2300 years, the monumental records of these five monarchs are now in the British Museum, and are deciphered with as much ease as any ancient Roman or Greek inscription.

1. **Tiglath-Pileser II.** The chief events related in Scripture in which this Assyrian monarch was an actor, are his two invasions of the kingdom of Israel; the first when he took Ijon, Janoah, Kedesh, Gilead, Galilee, and all the land of Naphtali, and carried the people captive into Assyria (2 Kings xv. 29); the second when he came at the invitation of Ahaz, king of Israel, and not only chastened Pekah, king of Israel, but took Damascus, and slew Rezin, the Syrian king (2 Kings xvi. 7-9).

The first expedition is slightly alluded to in the inscriptions of Tiglath-Pileser, but no details are given. Of the second, an account is given on the pavement slabs of a palace at Nimrud, which slabs are now in the British Museum. They have been translated by Dr. Hinks and Col. Rawlinson, and they attest that Tiglath-Pileser defeated Rezin, king of Damascus, took and destroyed his city, and that the king of Samaria paid him tribute.

2. **Shalmaneser IV.** He was the successor of Tiglath-Pileser. We read in 2 Kings xvii. 3-6 that this Assyrian king twice came up against Hoshea, the last King of Israel;

on the first occasion to levy or enforce tribute, on the second to punish Hoshea for contracting an alliance with Egypt, the foe of Assyria; at which time he laid close siege to Samaria for three years. There are two inscriptions in the British Museum which, it is believed, belonged to Shalmaneser. One of them mentions Hoshea, king of Samaria; the other speaks of a son of Rezin, king of Damascus.

The capture of Samaria is claimed by his successor Sargon as an exploit of the first year of his reign. This claim, at any rate, confirms the fact that Shalmaneser commenced the siege of Samaria, and prosecuted it for three years. The prolonged absence of the Assyrian monarch from his capitol seems to have encouraged a rival to come forward and usurp the throne. While Shalmaneser was prosecuting the seige of Samaria, Sargon possessed himself of the supreme power, just as in later times the Pseudo-Smerdis took advantage of the absence of Cambyses in Egypt for a like purpose. The fall of Samaria may therefore have occurred during the reign of the usurper Sargon whose ascent to the throne founded a new dynasty.

3. This Sargon, the successor of Shalmaneser, was the builder of the magnificent palace of Khorsabad, now so well known from Mr. Botta's excavation, and the engravings of its sculptures published at the expense of the French government. A valuable series of monuments now deposited in the Louvre at Paris, furnish the bulk of the historical notes of his reign. The statue of Sargon brought from Idalium is now in the Berlin Museum.

On one of the inscriptions brought from Khorsabad, Sargon tells us that he took Samaria in his first year, and carried away captive to Assyria 27,280 Jewish families. The same fact is mentioned in 2 Kings xvii. 6, "In the ninth year of Hoshea the King of Assyria took Samaria, and carried Israel away into Assyria." This was the end of the kingdom of Israel after an existence of 254 years. From this captivity they never returned.

Of this Sargon we have a clear historical notice in Isaiah xx. 1, "In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it." On the Black Obelisk, now in the British Museum, there is an inscription to the effect that "Sargon made war against Ashdod, and took it." (See Rawlinson's "Herodotus," vol. i. p. 379).

4. The Assyrian Monarch who appears in Scripture next to Sargon, is Sennacherib, whom the monuments show to have been his son.

Two expeditions of this monarch against Hezekiah, king of Judah, are related in Scripture.

The first of these was when Hezekiah had thrown off his allegiance to Assyria (an allegiance paid by the kings of Judah from the days of Ahaz). In 2 Kings xviii. 13, 14, we read, "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest upon me

will I bear, and the king of Assyria appointed unto Hezekiah king of Judea three hundred talents of silver and thirty talents of gold."

This Sennacherib was the monarch who removed the seat of the Assyrian government to Nineveh, which he calls "the royal city." The city had fallen into a state of extreme decay, and he directed his vast resources to its restoration. He also erected a magnificent palace, which he decorated throughout with elaborate sculptures in commemoration of his various achievements. This edifice which is now known as the great Koyunjik palace, was excavated and thoroughly explored by Mr. Layard, and a large collection of its sculptured monuments was removed to London at the expense of the British government, and now crowd the Assyrian rooms of the British Museum. The excavated portion of this palace covers an area of about eight acres. At the grand entrance were placed the colossal winged bulls, with six human figures of vast proportions. On four of these colossal figures are inscriptions which contain the annals of six years of Sennacherib's reign. These inscriptions were independently translated by Dr. Hinks, Col. Rawlinson, and Mr. Layard, with remarkable agreement. Here, among much historical matter, is found the following confirmation of the account we have just read from the Book of Kings. Sennacherib in his inscription says, "And because Hezekiah, king of Jndah, would not submit to my yoke, I came up against him, and by the force of arms and by the might of my power I took forty-six of his strong fenced cities, and of

the smaller towns which were scattered about, I took and plundered a countless number. And from these places I captured and carried off as spoil two hundred thousand one hundred and fifty people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers around the city to hem him in, and raising banks of earth against the gates, so as to prevent escape . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold, and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as token of his submission to my power." This translation was made by Sir H. Rawlinson. (For further information in regard to this magnificent palace of Sennacherib and the inscriptions there found I refer you to Layard's "Nineveh and Babylon," ch. vi.)

There is a coincidence in every respect between the record in Kings, and the record on the monuments, except in regard to the number of talents of silver. The account in Kings says three hundred talents, that on the monuments says eight hundred talents. The Bible evidently enumerates in that amount only the actual money carried away. Sennacherib himself probably estimates the actual value of all the precious metals carried away, for at verse sixteen we are

told Hezekiah cut off the gold and silver from the pillars and doors of the temple, and gave it to the Assyrian king.

A still further confirmation of the Biblical account of Sennacherib's having taken Lachish, and of the king of Judah having come there to submit himself to him, was discovered at Mosul by Mr. Layard. A chamber was discovered in which the sculptures were in a better state of preservation than any before found at Koyunjik. The sculptures and bas-reliefs of this chamber are minutely described by Mr. Layard at pp. 126-129 in his "Nineveh and Babylon." There on a throne may Sennacherib be seen sitting before, or at the entrance of, the city of Lachish, and above his head is the following inscription in cuneiform characters, "Sennacherib the mighty king sitting upon his throne before the city of Lachish. I give permission for its slaughter." Before him is a train of captives in a supplianting attitude, and the most unpractised eye can easily recognize the physiognomy of the Jew. At page 129 Mr. Layard gives an engraving of some of these captured Jews, which you may do well to inspect.

The second expedition of Sennacherib into Judea followed some time after. On this occasion no collision took place between Sennacherib and Hezekiah. Sennacherib sent threatening letters to Jerusalem, but before he was able to carry his threats into execution, that miraculous overthrow of his army took place which is recorded in 2 Kings xix. 35-37, "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians

[which was at Libnah on the borders of Egypt] an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead."

It is generally agreed that the equally marvellous account which is given by Herodotus in chapter 141 of his second book entitled "Enterpe," is the Egyptian version of the same event. The Egyptians would naturally ascribe such a miraculous overthrow of so large and powerful an army to the interposition of their own gods. But that such an event did occur, the evidence is conclusive. The names of the kings and the place of the battle in both accounts, are the same.

The murder of Sennacherib by his two sons on his return to Nineveh, is mentioned also by Berosus, the Assyrian historian.

Esarhaddon is distinctly pointed out as the son and successor of Sennacherib. "Esarhaddon his son reigned in his stead" (2 Kings xix. 37). Here again the Assyrian monuments agree with the Scriptures. The Hon. Fox Talbot in his "Assyrian Texts Translated," assures us that Esarhaddon, in his inscriptions, frequently speaks of Sennacherib as his father. The events with which his name is connected in

Scripture are few. He was obviously the contemporary of Manassah, and was undoubtedly the king of Assyria whose captains "took Manassah among the thorns, and bound him with fetters, and carried him to Babylon" (2 Chron. xxxiii. 11). The monuments fully confirm this fact by stating that Manassah was a "tributary of Esarhaddon."

But here is an apparent discrepancy. The Bible says that the generals of an Assyrian king took Manassah captive to Babylon. The question naturally arises, What had an Assyrian king to do with Babylon? Observe how, even in incidental matters, there is a wonderful coincidence. Esarhaddon was the only Assyrian king who was actually the conqueror and consequently the king of Babylon. He built a palace and occasionally held court there. A Babylonian tablet has been found dated by the year of his reign. No similar fact can be proved of any other Assyrian monarch.

With Esarhaddon the notices of the Assyrian kings close in the sacred volume.

Babylon soon after became a powerful monarchy, and under Nabopolassar threw off the Assyrian yoke, and overthrew the Assyrian Empire. After the death of Nabopolassar, Nebuchadnezzar succeeded to the throne. The revolt of Jehoiakim, king of Judah, provoked the wrath of Nebuchadnezzar, who besieged and took Jerusalem. He carried away captive some members of the royal family and many nobles as hostages for the future fidelity of the king. Among these was Ezekiel the prophet, and Daniel and his three companions.

This was the commencement of the Babylonian captivity. The revolt of Zedekiah in the nineteenth year of the reign of Nebuchadnezzar, completed the ruin of the kingdom of Judah. Nebuchadnezzar now burned the temple and city to the ground, and transported the people to Babylonia. Thus ended the kingdom of Judah, 588 B. C.

LECTURE IX.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else.—
ISAIAH XLV. 4-6.

WE are now in the course of our inquiry brought to the fourth or last period in the Old Testament history, a period of 184 years intervening between 588 and 404 B. C.

This period commences with the destruction of the temple and city of Jerusalem by fire, and the carrying away of the tribe of Judah into captivity, in the nineteenth year of Nebuchadnezzar, king of Babylon, and extends through the seventy years captivity to the final reestablishment of the Jews in their own land, during the reign of Artaxerxes, king of Persia, which closes the historic records of the Old Testament canon, 400 years before the coming of Christ.

This period of 184 years again naturally subsides into two periods, 1. The time of the captivity and servitude in Babylon, 52 years; 2. The period of the return and reestablishment of the Jews in their own land, 132 years.

The period of the captivity was also an eventful epoch in the history of the great nations of the earth. The Assyrian empire was overthrown by the Babylonians under Nabopolassar, and Babylon became the greatest nation. The Babylonian empire itself was during this period subjugated by Cyrus the Persian, and the Medo-Persian sway became supreme.

The seventy years captivity of Judah really commenced with the capture of Jerusalem by Nebuchadnezzar in the fourth year of Jehoiakim, king of Judah, 606 b. c.

About 600 b. c., Nineveh, the capital of the Assyrian empire, was besieged by the Medes and Babylonians. Taking advantage of this state of affairs in Assyria, Necho, king of Egypt, interfered in the affairs of Judea, dethroning Jehoahaz, who was then tributary to Assyria, and placing Jehoiakim, a vassal of Egypt, upon the throne.

Nabopolassar, the king of Babylon, while engaged in the siege of Nineveh, saw, with displeasure, this interference of the king of Egypt in the affairs of Judea, and sent his son Nebuchadnezzar to restore the province to its allegiance. In this he succeeded, and Jehoiakim became his vassal, and continued so to the end of his days.

Nineveh was subsequently captured, and Nabopolassar dying soon after, Nebuchadnezzar succeeded to the throne. While the attention of this monarch was otherwise engaged, Jehoiakim had the temerity and madness to revolt against him. Nebuchadnezzar then besieged and took Jerusalem. He carried away a portion of the sacred vessels of the

temple, which he lodged in the temple of Belus at Babylon. He also carried into captivity some members of the royal family and many of the nobles as hostages for the future fidelity of the king and people. Amongst these were Ezekiel the prophet, and Daniel and his companions, Shadrach, Meshech, and Abednego.

This was properly the commencement of the Babylonish captivity; the completion of this captivity, that is, the time when the entire tribe may be said to have been taken captive, was in the nineteenth year of Nebuchadnezzar's reign. Zedekiah had been induced by Pharaoh-Hophrah, king of Egypt, under promises of aid, to revolt. In consequence of this revolt the Babylonian king invaded Judea with a large army, burned the temple and city to the ground, sent to Babylon all the gold and silver he could find, and transported all the people who had been left behind after Jehoiakim's captivity, save the veriest poor of the land; and thus ended, under the most unhappy circumstances, the kingdom of Judah after an existence of 387 years.

Of the actual condition and history of the Jews during the remaining fifty-two years of their captivity, we have no direct historic records, and these fifty-two years would have formed a blank in the Hebrew annals, did we not possess in the writings of one of the prophets some historic materials which fill the blank. Conformable with the usage of Isaiah and Jeremiah, Daniel combines history with prophecy, uniting in one book an account of the visions with which he was favored, and a history of the events which transpired under his personal observation.

If, then, this Book of Daniel be genuine, if it was really written by Daniel, the narrative it contains must possess the highest degree of historic credibility. The witness is a thoroughly competent witness; his testimony is the best, because he narrates events of which he had immediate knowledge, and he had the best opportunity of knowing, inasmuch as he filled offices of trust under the Babylonian and the Medo-Persian kings.

This Book of Daniel contains some of the most remarkable and explicit predictions in relation to the future destiny of the four great empires of antiquity,—the Babylonian, Medo-Persian, Macedonian, and Roman; it announces in plain and literal terms the coming of the Messiah, and fixes the exact year of his advent; it has therefore been the subject of the combined attacks of Infidelity from the days of Celsus and Porphyry down to the present hour. And there is no wonder that it should be so when we remember how clearly and circumstantially all these prophecies have received their accomplishment, and thus furnished an unanswerable proof of the Divine inspiration of the Scriptures. It was asserted by Porphyry in the third century, and it is the favorite argument of Strauss and the German rationalists in the present day, that the Book of Daniel could not have been written by Daniel, but must have been written during the reign of Antiochus Epiphanes by some impostor.

This is the assertion, now let us have the proof. Here then is the proof. Can you believe it my skeptical friend? "The minuteness and accuracy of the predictions tally so

exactly with the known course of history, therefore they must have been written after the event." Who ever heard such an argument before! Because the prediction was so strikingly fulfilled, it must have been written after the event! It is with the skeptic a foregone conclusion that the knowledge and prediction of events which are future and remote is (even to God) an *à priori* impossibility; it is a miracle which never can take place, and, therefore, on this simple presumption, they deny that this Book of Daniel could have been written during the Babylonish captivity, or that Daniel, one of the captives, was its author. This is surely to ignore all facts, and be a skeptic in spite of all evidence.

Now that the Book of Daniel was not composed during the reign of Antiochus Epiphanes, 160 b. c., is certain.

1. Because it was translated into Greek during the reign of Ptolemy Philadelphus, more than seventy years before the ascension of this very Antiochus.

2. Daniel's prophecy, particularly in relation to the ascendancy of the Greeks, was shown to Alexander the Great when he pushed his conquests into Palestine, 332 b. c., and he was disposed on that account to deal favorably with the Jews.

3. There are quotations from Daniel made by Joseph, the son of Sirach, who must have written his book 180 b. c. which, though uninspired and uncanonical, is just as good historic authority as Herodotus or Josephus.

4. The alternate use of Hebrew and Chaldee, which is the main linguistic peculiarity of the Book of Daniel, is only

natural, and could only have occurred, when both languages were currently spoken by the Jews. This collateral proof may therefore be regarded as fixing the date of this book during the period of the captivity.

5. Finally, it may have some weight with the Infidel to add that the genuineness of the Book of Daniel, and also of Ezekial, is admitted by Thomas Paine. I confess that his opinion, however, on one side or the other, is of no weight with me, for he is the most ignorant, unscrupulous, and dishonest author that has ever attempted to write down Christianity.

The genuineness of the Book of Daniel being thus placed beyond doubt, we shall proceed to consider the confirmations of its authenticity which are furnished so conclusively by profane history.

The two great nations with which the Jews were brought into relation during these 184 years, were the Babylonian and Persian: during the first seventy years their relations were with the Babylonian kings, during the remaining one hundred and fourteen years with the Persian kings. We commence, then, with Babylonian history and ask, Does it confirm the Bible history?

The fundamental event of this period was the Captivity itself. This event was predicted by Jeremiah twenty years before its actual occurrence: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jeremiah xxv. 11). That this prediction was literally fulfilled admits

of no reasonable doubt. That the Jews were really carried away into Babylon we need not attempt to prove. Not only do we find from the monuments of Babylon, and the subsequent history of Persia, that such transfers of whole populations were common in the East, but we have the direct testimony of Berossus, the Chaldean historian, to the actual carrying away of the Jews by Nebuchadnezzar, and their final settlement in Babylonia.

There are events of much more minuteness and particularity narrated by Daniel in relation to the history of Babylon and her kings, which receive a striking confirmation from profane history.

I. The character of Nebuchadnezzar, the length of his reign, the fact that he uttered prophecies, and his strange sickness, these are all points in which we find a signal agreement between sacred and profane history.

1. The character of this prince, the splendor and magnificence he displayed, his military success, his devotion to his gods, and the pride he took in adorning Babylon, are all noted by Berossus and Abydenus, and in these respects they confirm the account of him which is given by Daniel. Take as an example one fact. Daniel represents Nebuchadnezzar as saying in his pride, "Is not this great Babylon which I have built?" and Berossus confirms this saying by telling us that Nebuchadnezzar repaired the city which had existed from the first, and added another to it, and both statements are verified by the fact that nine-tenths of the inscribed

bricks found in the ruins of Babylon are inscribed with Nebuchadnezzar's name.

2. The fact that Nebuchadnezzar was endowed, on one occasion at least, with prophetic powers, as stated by Daniel, is also remarkably confirmed by a passage in Abydenus. "The Chaldeans," says he, "relate that, after this, Nebuchadnezzar went up to his palace, and being seized with a Divine afflatus, prophesied to the Babylonians the destruction of their city by the Medes and Persians, after which he suddenly disappeared from amongst them." Is it not remarkable that this particular prince, who alone, of all the heathen monarchs with whom the Jews were in contact, is said to have had the future revealed to him by God, should thus be mentioned by both Daniel and Abydenus?

3. The length of Nebuchadnezzar's reign is stated without any variation by Berosus, Polyhistor, and Ptolemy, as forty-three years.

The Babylonian monuments go to prove nearly the same thing, for the account of the forty-second year has been found upon a clay-tablet in Babylon, being an order on the imperial treasury, dated in the current year of the reigning monarch, just as a modern act of parliament would be in Great Britain. All this is in perfect accordance with the Bible. The first year of Evil-Merodach, the successor of Nebuchadnezzar, is the thirty-seventh year of the captivity of Jehoiakim, who was taken captive in the eighth year of Nebuchadnezzar's reign.

4. Berosus, the Chaldean historian, is silent as to Neb-

nebuchadnezzar's strange sickness. It is not to be expected that he would perpetrate the memory of so humiliating an event in the life of a Babylonian monarch. But in the "Standard Inscription" translated by Sir H. Rawlinson, there is a memorandum which certainly answers to this event. "For four years," says he, "I did not build any high places, did not lay up any treasures, did not sing the praises of my god Merodach, did not offer sacrifice, did not keep any works of irrigation." He suffered from a form of madness known to physicians as "Lycanthropy," in which the patient imagines himself an animal.

II. The successor of this unfortunate monarch was Neriglassar, who, though not mentioned in Scripture as a monarch, has been recognized as one of the princes who accompanied Nebuchadnezzar in his last expedition to Jerusalem. He is designated in Jeremiah as Rab-Mag, the chief of the magicians, and this is the title which is also found attached to the name of Neriglassar in his brick legends. It corresponds, letter by letter, with that of the Babylonian king.

III. Of the son of Neriglasser, who was a mere child, and reigned only a few months, the sculptures contain no trace.

IV. Whether his successor, the last native king whose name stands in the canon of Ptolemy, has a place in the sculpture narrative, has long been a dispute amongst learned men. His name was Nabonidus.

That there is no name in the least resembling this in the

Bible is readily granted. But it has always been supposed that this prince was identical with Belshazzar, whom Daniel makes the last Babylonian ruler.

The great diversity of these two names has always made this theory appear very unsatisfactory, and Infidels, finding that we had no better explanation to offer of this acknowledged difficulty, have been emboldened to declare that Daniel's account of Belshazzar was a pure invention of his own, that it is contradicted by Berosus, and is an unmistakable proof of the unreliable character of the entire book. They could point to the fact that Daniel makes Belshazzar the last Babylonian king. Ptolemy's canon makes Nabonidus the last. They could also point to the fact that no profane historian mentions such a king as Belshazzar. They could also show from Berosus that the last Babylonian monarch was absent from the city when it was taken by the Persians, and could not have been, as Daniel says, slain in the midst of his bacchanalian revelries. Berosus says the last Babylonian monarch was taken prisoner afterwards at Borsippa, and then, not slain, but treated with great kindness by Cyrus.

Here, then, was a great triumph for Infidelity. But to show how premature all Infidel triumphs are, and how strikingly Scripture is confirmed, instead of being invalidated, by every new discovery in history as well as in science, we can now, in our turn, point to the wonderful and providential discovery made by Sir H. Rawlinson in the year 1854, at Mugheir, the ancient Ur of the Chaldees,

of the following inscription: "Nabonidus (the last king) associated with himself on the throne, during the latter part of his reign, his son Belshazzar, and allowed him the title of king." This Belshazzar was the prince who conducted the defense of Babylon, and was slain in the massacre which followed the capture. His father Nabonidus, who commanded an army stationed in Borsippa, surrendered to Cyrus, and received that clemency which the Persian kings usually showed to a fallen monarch. Thus, by this providential discovery, Berosus the Babylonian historian, and Daniel the sacred historian, are harmonized, and another striking example is furnished of the circumstantial accuracy of the Bible.

This discovery also throws a flood of light upon another text in the fifth chapter of Daniel, the twenty-ninth verse. When Belshazzar saw the mysterious writing upon the walls of the palace, "Mene mene tekel upharsin," and none of the magicians and literati of Babylon could interpret it, he sent for Daniel, who at once explained it. Then Belshazzar commanded to clothe Daniel in scarlet, and put a chain of gold about his neck, and proclaim him *third* in the empire. But why proclaim him *third*? why not *second*? or if there were *three*, who was *first*, and who was *second*? The answer is furnished in this discovery,—*Nabonidus* was *first*, *Belshazzar* was *second*, *Daniel* was *third*.

The fact of the sudden and unexpected capture of Babylon by a Medo-Persian army during the celebration of a festival, and the consequent absorption of the Babylonian

into the Medo-Persian empire, is another of those numerous and striking agreements between profane and sacred history which speak for themselves and need no comment. The narrative of Herodotus is as follows :

“ Cyrus, with the first approach of the ensuing spring, marched forward against Babylon. The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defenses. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack ; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

“ Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress either some one made the suggestion to him, or he bethought himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream, as soon as the water became shallow enough ; he then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly : he turned the Euphrates by a canal into the basin, which was then a marsh, on which the

river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians who had been left for the purpose at Babylon by the river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would not have allowed the entrance of the Persians within the city, which was what ruined them utterly, but would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But, as it was, the Persians came upon them by surprise, and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon." (See Rawlinson's "Herodotus," vol. i. pp. 254-255.)

The Bible account of the festival is given in the fifth chapter of Daniel. At the concluding verses we read, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

All this was distinctly foretold, even to its minutest details, by the prophets Isaiah and Jeremiah. "Thus saith the Lord, that saith unto the deep, Be dry, and I will dry

up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure" (Isaiah xliv. 27, 28); "and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut" (xlv. 1). "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted." "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." (Jer. li. 31, 32, 39.) "Her young men shall fall in her streets, and all the men of war shall be cut off in that day" (xlix. 26).

This prophecy was delivered one hundred and sixty years before the taking of Babylon, and yet that event is predicted, even to its minutest details; its river was to be dried up, the water gates left open, the city taken during a night of revelry, and Cyrus its conqueror is mentioned by name two hundred years before he was born. Skeptics have no other resource but to say that Isaiah must have written after the event.

The Restoration of the Jews to their own land, and their vicissitudes and fortunes until the reformation under Nehemiah, fill up the remaining one hundred and twenty years. The history of the Jews during this period is given by Ezra and Nehemiah, and receives some illustration and confirmation in the books of the prophets, Haggai, Malachi, and Zechariah, who lived after the captivity.

The prophet Daniel was still alive when Babylon was taken by Cyrus, though he must have been a venerable old man, upwards of eighty years of age. There is every reason to believe that he was in the highest repute with the conquerors. In some of the deerees issued by Cyrus in relation to the return of the Jews, he evidently indicates some knowledge of those predictions in the Book of Isaiah which signalized him as the conqueror of Babylon and the deliverer of the Jews. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah" (Ezra i. 2).

There can be little doubt that Daniel called the attention of Cyrus to these prophecies. We know that he had studied the writings of Isaiah, and had ascertained that the duration of the captivity was to be seventy years. And when he found the seventy years had expired, and Babylon was in the hands of the very king Cyrus whom Isaiah had so signally pointed out as the "restorer of the captives of Israel," he directed the attention of Cyrus to the prophecy. The communication of these faets would unquestionably produce a deep impression upon the Persian Cyrus, especially when it is remembered that the Persians were believers in one God, and had an intense abhorrence of idol-worship. Their faith, and that of the Jews, were in this respect identical.

Cyrus aecordingly, as we read in Ezra i. 2-5, issued a decree in the first year of his reign, authorizing the Jews to return and build the temple at Jerusalem.

Most of the then existing race of Jews had been born in Babylonia, and had established themselves in the country. Only a small but pious minority were disposed to return. The first caravan was organized under the direction of Zerubbabel, the grandson of Jehoiakim, the last king of Judah, and Joshua, the son of Josedech, the last high priest. It consisted of 50,000 persons, including about 7000 male and female servants. Before their departure Cyrus restored to them the more valuable of the vessels of the temple which Nebuchadnezzar had brought away. Zerubbabel was also entrusted with large contributions towards the expense of rebuilding the temple from those Jews who chose to remain in Babylon.

The Jews on their arrival in Jerusalem commenced earnestly to rebuild the temple, but experienced considerable annoyance from the Samaritans. They weakened the hands of the people of Judah, and troubled them, and hindered them during the reigns of Cyrus and his successor Cambyses; and by the misrepresentations they made to Smerdis (he is called Artaxerxes by Ezra) they induced him to issue a decree that the work of the house of God should cease (Ezra iv. 24).

The issuing of this decree by Smerdis, who was a Mede and a usurper, and as such opposed to the pure theistic religion of the Persians as well as the Hebrews, is no matter of surprise. He sought not only to reverse the religious policy of his predecessors, who were Persian kings, but also to restore the power to the Medes which they had lost since

the days of Cyrus. This suspension of all the works on the temple lasted until the second year of Darius Hystaspes, during which the poor Israelites lost heart, and were greatly disengaged. But from this lethargy they were aroused by the earnest preaching of Haggai, and commenced with fresh zeal (Haggai ii. 1-9).

The restored Jews experienced no further molestation in the lifetime of Darius, who reigned thirty-six years, and died 485 b. c. He was succeeded by Xerxes (the Ahasuerus mentioned in Esther), who continued friendly to the Jews notwithstanding the efforts of the Samaritans to prejudice his mind against them.

Xerxes was succeeded by Artaxerxes Longimanus, whose long reign embraced many circumstances of interest to the Jewish people. He commissioned Ezra to return to Jerusalem, and set in order everything necessary to the service and worship of the true God; he was accompanied by another caravan of six thousand persons. The final permission to build the walls of Jerusalem as well as the temple, was granted to Nehemiah, the cupbearer of Artaxerxes Longimanus, in the twentieth year of his reign. Nehemiah had heard from some of his returned countrymen how the Jews, who had engaged in rebuilding the temple, were in affliction and reproach, and that the walls of the ancient city were still broken down, and her gates consumed with fire. This intelligence deeply affected him. He "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." The sorrow of his soul cast a

hue of sadness over his countenance, and it did not escape the attention of the king when Nehemiah appeared before him in his duties as cupbearer. He inquired, "Why is thy countenance sad, seeing thou art not sick?" Nehemiah answered, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" Artaxerxes immediately granted him leave of absence for fifteen years, and empowered him to rebuild the walls of Zion, and fortify the ancient city. After twelve years' absence he returned to Babylon, but hearing that social disorder was prevalent in Jerusalem, he again obtained permission to return, and with an unsparing hand he effected those great changes, and established those regulations, which are known as "the Reformation under Nehemiah."

Here the history of the Old Testament Scripture closes, and our further information in relation to the history of the Jews until the coming of Christ, is obtained from Josephus, and the uninspired Book of Maccabees.

The authenticity, as well as the genuineness, of the sacred Books of Nehemiah and Ezra, has never been questioned by Infidels. They disarm even the rationalists of Germany by the absence of any miraculous or even marvelous features, the humble and subdued tone in which they are written, and the weakness and subjection they confess. They at once reflect the spirit of the age, and the state of feeling amongst the afflicted, chastened Israelites. These are all marks which at once attest the sincerity and honesty of the

writers. There is no doubt that the books were written by the persons whose superscription they bear. The writers were personally observant of the facts they narrate. Ezra was the head of ecclesiastical and Nehemiah of civil affairs. Even Paine, the prince of scoffers, who is so unscrupulous in his assertions of want of genuineness, and his charges of falsehood, admits the genuineness of these books. "These books," says he, "we allow to be genuine, giving an account of the return of the Jews from the Babylonian captivity, about 536 before Christ, but those accounts are nothing to us, nor to any other persons, unless it be the Jews as a part of their nation's history; and there is just as much of the word of God in them as in the history of France."

Indeed! Ezra and Nehemiah are genuine, authentic books, but they are nothing to us! Let us see. The first verse of the Book of Ezra says: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation," etc. Is it nothing for us to know that Jeremiah was a *true* prophet, and that the prediction he uttered one hundred and thirty years before, prefacing it with the solemn words "Thus saith the Lord," was literally fulfilled? Is it nothing for us to know that there had been in the early history of our race, for four thousand years, supernatural interpositions of God in the moral affairs of men, punishing sinful nations by carrying them into captivity, and after seventy years of suffering and penitence stirring up the heart of a Persian king to set them free.

The two foundation-stones on which Christianity rests are.—

1st, That events have been clearly predicted two hundred and even two thousand years before they actually transpired; events which no human sagacity or foresight could possibly have divined, such, for example, as the promise of the Messiah, the great Deliverer from sin, who was the desire and hope of Israel in all their families and tribes;

2d, That there have been from age to age supernatural interpositions in the moral history of our world for the instruction and moral elevation of the human race. In all the ages God has been leading humanity forward towards its predestinated and now visible goal.

If these two positions can be proved, then Christianity stands on a foundation firmer than the pillars of heaven, and more stable than the everlasting hills.

The proof of these two propositions is contained in this one affirmation, “The Bible as a history is true.”

This we believe we have established beyond rational controversy, by an appeal to memorable traditions found amongst all nations; to the testimony of independent historians who lived in Egypt, in Babylon, in Phœnicia, in Rome; to existing monuments and inscriptions, coins and signets, found in the tombs of the kings of Egypt, and amid the ruins of Nineveh, Babylon, and Susa; and, lastly, to the discoveries and conclusions of modern science, and the admissions of Infidels themselves. As an argument we regard it as amounting to a demonstration, and we are just as

certain of the truth of the great leading events in the Scripture narrative, as we are of any occurrence in our past experience.

If, then, the Bible as a history be *true*, what are the logical inferences which follow from that fact?

1. As a history it clearly proves the interpositions of God in our world; that He is concerned with its moral history; that He has at various periods originated visible religious institutions and economies for the instruction and moral discipline and purification and elevation of humanity; that at sundry times and in divers manners He spake in time past unto the fathers by the prophets, and in the latter days has spoken by His Son. When once the historic truth and accuracy of the Bible is admitted, you cannot escape this conclusion.

2. If the historic accounts contained in the Bible are true, another inference is, that the writers were most of them, at least, inspired men, and received their knowledge immediately from God.

You will remember that as yet we have not claimed for the Bible this peculiarity above all other books, that it was written under inspiration from God. We have been willing to place it on a level with all other histories, subject it to the same rules of historic criticism, and ask of it, as we would ask of Herodotus or Xenophon, Is the Book as a history true? If, then, as a history it be true, let us see what are the logical consequences of that truth. Most of its writers display in a striking manner the knowledge of the future.

They foretell events which are distant, and utterly beyond human sagacity or foresight to divine. For example, Isaiah foretold the captivity of the Jews, that it should continue seventy years, that finally Babylon should be taken by the Persians during a feast by turning the river from its course; and Cyrus, the deliverer of the Jews, is mentioned by name one hundred and fifty years before all this occurred. What other rational, or even possible, inference can be drawn from thence save this, that it was revealed to him by God?

Again, the genuinéness of the Book of Daniel is admitted by Paine, and, we think, we have demonstrated its authenticity. In this book there are remarkable prophecies; as, for example, the history, characteristics, and fall of the four great empires of antiquity, are distinctly symbolized in the image of Nebuchadnezzar. The time of the Messiah's appearing is also distinctly marked, and the future history of the church to the end of time is outlined. What, again, can be the rational inference from all this but that he was inspired by that God who, as he himself remarks, "revealeth seerets and maketh known what shall be in the latter days." The Bible presents us with three peculiar classes of supernatural facts :

1. There are miraeles of Knowledge, grounded on Divine Omnicience.
2. There are miraeles of Holiness, grounded on the Divine Perfection.
3. There are miraeles of Power, grounded on the Divine Omnipotence.

LECTURE X.

Produce your cause, saith the Lord ; bring forth your strong reasons, saith the King of Jacob.

Shew the things that are to come hereafter, that we may know that ye are gods : yea, do good, or do evil, that we may be dismayed, and behold it together.—ISAIAH XLI. 21, 23.

WE are almost disposed to regret that we have occupied so much of the allotted time for this course of lectures on the single proposition that the Bible as a history is true, and thus abridged our opportunity for discussing more thoroughly the proposition that as a revelation it is Divine. But really the evidence is so voluminous that we have been compelled to omit much that we desired and intended to present, and we have been embarrassed in making our selections. The argument is a cumulative one, and every year is adding to the fullness and completeness of the historical evidence. We trust, however, we have presented sufficient to leave on your minds the conviction that no ancient history in existence can present so many confirmations of its authenticity and truth as the Old Testament history.

And now taking the history as it lies before us, what evidence does it furnish of Divine interposition and of instruction ? Can it be regarded in any sense as a revelation of God and from God ?

First of all and most obvious of all is this lesson that God has always been near to man, always interested in man, and that He has constantly interposed in the affairs of men. The God of the Old Testament is something more than "the soul of the world," as Aristotle taught, something more than an "unconscious mind," if such a phrase be not indeed a contradiction in terms. God is a righteous God, a moral Governor, and a just Judge. In His moral government of the world He has always subordinated the "natural" to the "moral," the "physical" to the "spiritual." Furthermore, in carrying forward the moral order of the world He has employed human agency. He has chosen a class of men who by superior endowment, and spiritual insight, and special illumination, have been signalized as Seers, Prophets, and Messengers. These have been employed as the Teachers and Lawgivers of men. They seem to have been endowed with a superhuman knowledge, and their teaching and mission accompanied by supernatural powers. There has, thus, always been furnished a kind of evidence which their contemporaries have accepted as proof that they were sent of God. We now desire to ask the question, Does that proof seem adequate?

I ask your attention this afternoon to the first fact, the possession of supernatural knowledge, which I shall designate the Miracle of Knowledge, for, as Hume admits, "All prophecies are real miracles."

We point then to the fact that in the sacred writings there is displayed a knowledge of the future above and be-

yond all the teachings of reason and experience, a supernatural, superhuman foresight, more remarkable even than their records of supernatural power.

We have remote events foretold with minuteness and accuracy, events which lay absolutely beyond the reach of human sagacity, and human prevision. We have numberless predictions in relation to national affairs, and individual characters and actions, which could never have been foreseen by a finite intelligence, all of which have been literally and circumstantially fulfilled. And we therefore conclude that this knowledge must have been supernaturally communicated to the writers, and that the book in which these prophetic annunciations are found, must be regarded as containing a revelation from God.

This is the argument which is urged in our text, Let them bring forth their strong reasons, or arguments, and show us what shall happen, shew us things that are to come, that we may know that ye are gods. In the spirit of our text we may challenge every form of false religion and every species of skepticism, and say, Produce your cause and bring forth your strong reasons, because we are sure that the argument from prophecy is impregnable and unanswerable. Prophecies, with their fulfillments, are unquestionably miracles of knowledge, and bring a supernatural element into the Scriptures of the Old and New Testament.

In order to establish the validity of this argument there are *two* conditions to be fulfilled.

The first is to show the distinct priority of the prophecy

to its corresponding fulfillment in history, or the far anterior date of the former to the latter, so as to place the fulfillment beyond the possible calculation of human foresight.

The second is to show from independent historic sources that the prediction was really and substantially fulfilled.

When these two conditions are fulfilled, the argument from prophecy becomes a demonstration that the knowledge possessed by the sacred writers was derived from supernatural sources. There are many illustrations which might be given; we shall select only two.

Our first illustration of this argument will be taken from the predictions of the Dispersion, the Prosecutions, the Sufferings, and Preservation of the Jews as a distinct nation among the other nations of the earth. These predictions are contained in the twentieth chapter of the Book of Deuteronomy, verses 15, 20 to 28, 31 to 34, 36 and 37, 47 to 51, and 61 to 68.

The distinct priority of these predictions to the events of history in which they have been, and are now being fulfilled, cannot be questioned by the most obstinate skepticism. They began to be fulfilled at the destruction of Jerusalem, 70 A. D. They are being fulfilled in every part of the habitable globe, and are fulfilled every day under our own eyes.

The language in which the book containing these predictions was written is of itself sufficient proof of their antiquity. The Hebrew ceased to be spoken as a living language after the Babylonish Captivity, and there was no

grammar of that language made until a period long after.

About 277 b. c. the Pentateuch was translated into Greek for the use of the Alexandrian Jews, who now spoke only the Greek language, and from the almost universal prevalence of that language became widely diffused and accessible to the learned of every land. That Greek translation is extant, and in the hands of almost every scholar, thus proving that the prediction of the dispersion and sufferings of the Jews was in existence at least 340 years before any events occurred which are a fulfillment of them.

We may proceed yet further back in the antiquity of the Hebrew Scriptures. When the ten tribes revolted from the dominion of Rehoboam, 975 b. c. (nearly one hundred years before the destruction of Jerusalem), and founded a separate kingdom, they took along with them the five Books of Moses, and in subsequent years translated them into the Samaritan dialect. Here, then, we have two distinct copies of the Pentateuch, one the Hebrew, the other the Samaritan; one kept by the tribe of Judah, the other by the ten tribes of Israel. Now, had there been any disposition to tamper with, or alter the sacred text, these two peoples would have acted as a mutual check upon each other, the Jews having no dealings with the Samaritans; and the result is, that, with few exceptions, they are in perfect agreement. Here, then, we are carried backwards three thousand years, and there we find we have extant, predictions uttered by Moses in relation to the future history of the Jews, which, as we will now proceed to show, have been remarkably fulfilled.

I. First as to their Dispersion amongst all nations of the earth. These predictions are contained in Deuteronomy xxvii. 49, 50, 63, 25, 36, 64, 65, 68.

“The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

“A nation of fiercee countenance, which shall not regard the person of the old, nor show favor to the young.”

“The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.”

“The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known.”

“And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.

“And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.”

1. As to the *agent* God would employ in dispersing the Jews, it is said that it shall be a nation from afar, from the ends of the earth, swift as an engle, of a strange tongue, a fiercee countenance, and intensely cruel, sparing neither man nor beast.]

All this was strikingly fulfilled in the character of the Roman army which invaded and overthrew Jerusalem. That army was literally composed of men who came from “the ends of the earth,” from England, France, and Spain;

and Vespasian and Adrian, the two conquerors, were both from Britain. The Romans, too, from the rapidity of their conquests and the fierceness of their attacks, are well compared to "eagles," and they always carried them as the ensign of their armies. The Latin tongue was a "strange" language to the Jews, and still more the languages of the nations who composed the Roman army. And it is well known that the old Romans were of a "fierce countenance," stern, undaunted, cruel, and hard-hearted, "who regarded not the person of the old, and showed no favor to the young." Josephus says that Vespasian slew all, man by man, and showed no mercy to age, out of hatred to the nation.

2. The *manner* of their dispersion is clearly set forth. They were to be plucked from off their lands, smitten before their enemies, going out one way against them and fleeing seven ways before them. The manner of their dispersion was by the sword, by banishment, and by flight.

The Romans destroyed all their cities, and ravaged the whole country. The inhabitants who escaped the sword were forcibly expelled from Judea, and fled as houseless wanderers into the surrounding country. Many of them were carried into Egypt and sold as slaves; and a public edict was published by Adrian prohibiting them on pain of death from setting foot in Jerusalem, or even approaching the country around it. From that time to this their land has been in possession of foreign masters, few of the Jews being permitted to dwell there, and these under the most

servile and humiliating conditions. Heathens, Mohammedans, and Christians have each in their turn possessed Judea; it has been the prey of the Saracens; the descendants of Ishmael have overrun it; but the Israelites have never been permitted to possess it, though they have often desired to return. Amid the revolutions of states and empires during the past eighteen centuries, the Jews alone have been aliens from the home of their fathers.

3. The *extent* of their dispersions is more remarkable than the manner of it. They were to be “removed into all the kingdoms of the earth,” and to be “scattered among all people from the one end of the earth even unto the other.”

There is not a country upon the face of the earth where the Jews are unknown, nor a city of any note where they are not to be found. They are in Europe, Asia, Africa, America, and in the islands of the sea. They are citizens of the world without a country and a home. Neither mountains nor rivers nor deserts nor oceans, the natural boundaries of other nations, have terminated their wanderings. They tread the snows of Siberia and the sands of Arabia. They are found in China and Japan, in Persia and India. We have met them in Australia and New Zealand, Tahiti and South America. From St. Petersburg to the Cape of Good Hope, from Britain to Madagascar, from Labrador to Patagonia, from New York to San Francisco, the Jew is found. No inhabitant of the intervening regions would be known everywhere except a Jew, and the great peculiarity is that there is no region which he can call

his home. While scattered through every nation he does not belong to any nation. There is a peculiarity in his physiognomy, and in his circumstances, which distinguishes him from every nation under heaven. You can perceive a restlessness in his manners, an anxiety in his countenance, and an unsettledness in his operations, which show him to be nowhere at ease, and nowhere at home. He finds no rest for the soles of his feet, and his heart trembles and beats sorrowfully everywhere.

II. Let us see how the predictions of their Persecutions and Sufferings have all been fulfilled. These are found in Deuteronomy xxviii. 37, 46, 48, 31, 33, 34, 32, 65, 66, 68.

“Thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.”

“And they [the curses of God] shall be upon thee for a sign and a wonder, and upon thy seed forever.”

“Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.”

“Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shalt be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.”

“The fruit of thy land, and all thy labors, shall a na-

tion which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

“ So that thou shalt be mad for the sight of thine eyes which thou shalt see.”

“ Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.”

“ They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord” (Ezek. vii. 19).

“ And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.”

“ And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.”

“ And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondsmen and bondswomen, and no man shall buy you.”

1. They were to be perpetually exposed to derision and mockery and insult. “ Thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.”

There is a passage in the first volume of Hallam's "History of Europe" which shows how strikingly this prophecy has been fulfilled. Speaking of the condition of the Jews in the middle ages, he says: "They were everywhere a subject of popular insult. A time of festivity to others was often the season of mockery to them. It was customary at Toulouse to smite them on the face every Easter. At Beziers they were attacked with stones from Palm Sunday to Easter, an anniversary of insult and injury generally productive of bloodshed, and to which the populace were regularly instigated by a sermon from the bishop."

Benjamin of Tedula, who traveled in the twelfth century through a great part of Europe and Asia, found the Jews everywhere oppressed, particularly in the Holy Land. To this day the Jews who reside in Palestine, or who have resorted there in old age that their bones may repose in their own land, are abused by Greeks, Armenians, and Europeans; and the haughty deportment of the Turkish soldiers toward the poor and persecuted Jew, is painted to the life by the prophet, "The stranger that is within thee shalt get up above thee very high, and thou shalt come down very low." In Persia even in modern times they cannot appear in public, much less perform religious ceremonies, without being treated with scorn and contempt. At Tripoli when a criminal is condemned to death, the first Jew who happens to be on hand is compelled to become executioner, a degradation to which no Moor is subjected. In Arabia they were treated with more contempt than in Turkey. The remark

is common to the most recent travelers in Asia and Africa, that the Jews are astonished, and the natives are indignant, at any act of kindness or even civility that is done to this "despised nation." And in former years even in London they were compelled to live in a locality known as the Old Jewry. That the name "Jew" is still a by-word and a proverb among all nations, is a fact well known to all. A Jew is the synonym for a cheat. To be "Jewed" is to be cheated, all the world over. There is a common proverb by which men express the most cruel and inhuman treatment, "You use me worse than a Jew." What a detestable character has Shakspeare drawn of a Jew in the "Merchant of Venice."

2. They were to be perpetually spoiled and oppressed. The fruit of their lands was to be taken from them, their oxen were to be slain before them, their sheep given over to their enemies, their silver was to be cast into the street, and their gold removed, their sons and daughters were to be given to other people, and themselves condemned and reduced to slavery.

The history of the treatment of the Jews by the nations among whom they sojourned, is little else than a history of robbery and spoliation. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which might then be squeezed out of the Jews with less odium than by imposing direct taxation. It is almost incredible to what an extent these extortions were carried. A series of alternate tolerations and persecutions was borne

by this extraordinary people, and at the same time they displayed an invincible perseverance, and a talent for acquiring wealth, which kept pace with the exactions of their plunderers. Phillip Augustus released all the Christians in his dominions from their liabilities to the Jews, reserving a fifth part unto himself. Richard, John, and Henry III. often extorted money from them. Henry by the most unscrupulous and unsparing measures reduced them to abject poverty. An English historian says he always polled the Jews at every low ebb of his fortune. His extortions were so great, says Rapin, that he reduced the miserable wretches to such extremity that they desired to depart from his kingdom; but even self-banishment was denied them. Edward I. completed their misery, seized upon their property, and banished them from the kingdom.

Not only have they been robbed of their property, but also of their families; their sons and their daughters have been taken from them and given to other people. The fourth Council of Toledo ordered that all their children should be taken from them, lest they should partake of their errors; and they were shut up in monasteries. When they were banished from Portugal, the king ordered all their children to be retained and baptized. We have had examples of this treatment in our day; one celebrated case occurred only lately in the Papal states.

3. They were to be the subjects of cruel persecution. Their enemies shall put a yoke of iron on their neck; they shall have sorrow of mind, and failing of eyes, and trembling

of heart; their life still hanging in doubt, and they shall have no assurance of their lives. The history of the sufferings of the Jews is a perpetual tale of horrors.

Basnage, the elaborate historian of the Jews, says :

“ Kings have often employed the severest edicts, and the hands of the executioner, to destroy them ; the seditions multitude has performed massacres and executions infinitely more tragical than prouesses. Both kings and people, Christians and Mohammedans, have united in designs to ruin this nation, and have not been able to effect it. The Jews have from age to age passed through miseries and persecutions and torrents of blood.

“ Emperors, kings, and caitiffs, all united in subjecting them to the iron yoke. Constantine after having suppressed a revolt they had raised, commanded their ears to be cut off, and dispersed them as fugitives and vagabonds into different countries, whither they carried the marks of suffering and shame. Justinian abolished their synagogues, prohibited their performing worship even in caves, rendered their testimony inadmissible, deprived them of their natural right to bequeath property, and, when such oppressive measures led to an insurrection, their property was confiscated, many were beheaded, and so bloody did the executions become that all the Jews of the country trembled.”

In Spain, conversion, imprisonment, or banishment were the only alternatives. In France a similar fate awaited them. Gibbon says that at Vendome, Treves, Mentz, Spires, and Worms, many thousands were pillaged and mas-

sacred. A remnant was saved by a feigned conversion, but many barricaded their houses, and precipitated themselves with their wealth and their families into the flames. They fled from country to country seeking rest, but all in vain. Asia afforded them no asylum. Mohammed, whose imposture had become the faith and law of the millions of Asia, had in the precepts of the Koran infused into the hearts of his followers an intense hatred of the Jews, and he set the example of a relentless persecution which at this day the Mohammedans do not cease to follow. In England, also, they suffered great cruelties. During the Crusades the whole nation united in persecuting them. In one single instance in the city of York, fifteen hundred Jews, including women and children, were refused quarter, they could not purchase their lives at any price, their "gold was not able to deliver them," and frantic with despair they perished with mutual slaughter.

4. Among all the nations through which they were scattered they were "to find no rest."

For many years after their dispersion they found no rest in Europe, Asia, or Africa. They have been expelled from one kingdom after another. Phillip Augustus expelled the whole nation from France. Louis IX. twice banished and twice recalled them. Edward I. banished them from England, and they were not permitted to return till Cromwell's time. They were expelled from Spain by Ferdinand and Isabella, and 800,000 persons departed from the kingdom. By an imperial "ukase" dated Oct. 31, 1827,

they are not allowed to reside, even for a limited period, in any of the cities of Russia, without a special permit from the government.

III. Their Preservation as a distinct nation, notwithstanding their sufferings, persecutions, and universal dispersion, next demands attention. "I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee"

Notwithstanding the wars and persecutions and massacres to which the Jews have been subjected for ages, they still exist, and are very numerous. It is estimated there are five millions of them scattered over the globe. God has made a "full end" of many of the nations that afflicted them. Egypt and Assyria, Babylon and ancient Rome, are no more, but the Jews are everywhere.

No nation on the face of the earth has been preserved half so long. The northern nations which made their incursions into the south of Europe are now no more, they have been lost and swallowed up in the common mass. The Gauls who went forth in shoals to seek their fortunes in foreign lands are lost, and no traces of them can now be found. In England it is impossible to determine where the descendants of the ancient Britons are, or in any way to distinguish them from the Romans, Saxons, Danes, and Normans, who at different periods have been the conquerors and owners of the soil. But here is a nation four thousand years old, which for two thousand years has been scattered among all nations without losing its identity. The Jews

are as distinct a nation at this very hour as they were when they dwelt alone in the mountain fastnesses of Judea.

They also wear the same physiognomy, the same configuration and cast of countenance, which distinguished them three thousand years ago. In the tombs of the kings of Egypt there are paintings of the "Hebrew slaves" which were made at an earlier period. These countenances are as perfectly Jewish as the countenance of any dealer in old clothes who perambulates the streets of London to-day.

The Jews have been scattered among every nation on the earth ; they have been robbed, spoiled, persecuted, oppressed, trodden under foot ; yet they have continued for four thousand years a distinct people. The Jews are the living witnesses of the truth of Christianity.

As a second illustration of the Miracles of Knowledge, I direct your attention to the numerous prophecies scattered over the Books of the Old Testament which foretell the coming of a mysterious personage,—a Divine Man who should in some inexplicable manner unite in one personality the Divine and human, and by virtue of this mysterious union should redeem humanity from sin, and elevate the human race to a higher plane of life,—a Divine Man who in future ages shall wear the names of Redeemer, Saviour, King of Righteousness, Prince of Peace.

It would be impossible for me now to quote all the passages from the Old Testament in which the coming of such a personage is foretold. Many of them are familiar to Bible readers. "The King cometh," "thy Salvation cometh,"

“the Redeemer cometh,” “the Lord cometh,” “the Messenger of the Covenant cometh,” “the Desire of nations shall come,” “the Messiah the Prince shall come,” “blessed is he that cometh in the name of the Lord”—are expressions which frequently occur in the books of the prophets. The most remarkable text, which in all ages has been regarded both by Jewish and Christian commentators as an emphatic prediction of the coming of Christ, is Isaiah ix. 6, 7. “For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”

The predictions of the coming of Christ are not confined to general assurances of salvation and deliverance, which a perverse criticism might interpret as impersonal ; but there are numerous prophecies as to the parentage, place of nativity, time of appearing, and personal characteristics, which determine the real personality of the Messiah.

1. The parentage of the Messiah is carefully marked. He was to be of the seed of Abraham : “In thee and thy seed shall all the nations of the earth be blessed.” But Abraham had two sons, one by Hagar and another by Sarah ; which was the child of promise ? The answer is, “In Isaac shall thy seed be called.” Isaac had two sons, Jacob and Esau ; from which shall the Christ descend ? “The elder shall serve the younger ;” thus Jacob is distinguished. But Jacob had twelve sons, and we need a further limitation.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the Sent-One,—the Messiah) come ; and unto him shall the gathering of the people be.” Judah becomes a numerous tribe, and we need some more specific limitation. “In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek.” David, the son of Jesse, became king of Israel, and David’s descendant became David’s Lord.

2. The place of His nativity is distinctly marked in Micah v. 2. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.” This was one of the most ancient cities of Judah, the birthplace of David, and so clearly was this marked as the place of the Messiah’s birth that the scribes and chief priests in Jerusalem could at once answer the inquiry of Herod (Math. ii. 3-6). He gathered all the chief priests and scribes of the people together, and demanded of them where Christ should be born. “And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet.”

3. The time of the Messiah’s coming was definitely fixed.

(1.) He was to appear in the second temple, that is, before the second temple was destroyed.

When the Israelites returned to Jerusalem after the seventy years captivity in Babylon, and had commenced to

rebuild the temple, "the ancient men" who had seen the former temple built by Solomon in all its grandeur, and now saw how much inferior the present one was, "wept with a loud voice." The Lord directed the prophet Haggai to comfort them with the assurance that though the present temple was inferior in architectural beauty, yet it would surpass it in moral grandeur. "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all Nations shall come: and I will fill this house with glory." (Haggai ii. 7, 9.) The first temple was destroyed on the 10th of August, 583 b. c. The second temple was built by Cyrus, 500 b. c. After Christ had appeared in it, it was destroyed by the Romans, 70 a. d.

(2). He was to come before Judah ceased to furnish a governor or ruler.

"The scepter shall not depart from Judah nor a lawgiver from beneath his feet, until Shiloh (the Sent-One,—the Messiah) come; and unto him shall the gathering of the people be" (Gen. xlix. 10). When Christ came, a king reigned over the Jews, and the council of the nation had legislative authority. The land had become a Roman province, but the remains of regal power still lingered in Judah. But in the very year that Christ made his appearance in the temple, the twelfth of his age, Archelaus the king was de-throned and banished, Coponius was appointed procurator, and the kingdom of Judah was degraded to a province of Syria. The power of life and death had up to this time been vested in the Sanhedrim, but when the Messiah came the

power departed, and in answer to Pilate they said, "It is not now lawful for us to put any man to death."

(3). He was to come at the end of a definite number of years from the issuing of the decree to restore and rebuild Jerusalem. Dan. ix. 24, 25, 26, 27.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

To understand this prediction we must remember that both in symbolic and prophetic language *one day* stands for

one year. So we read in Ezekiel iv. 6, "I have appointed thee each day for a year." This is the uniform standard of prophetic time. Seventy prophetic weeks are 490 prophetic days, literally, 490 years. The Jews had also sabbatic years, that is, each seventh year was a sabbath by which their years were divided into weeks of years, each week containing seven years (Leviticus xxv. 4). Seventy sabbatic weeks, again, are 490 years. This is a principle of interpretation which is sustained by the soundest exegesis, and approved by the very highest authority, as, for example, Mede, Sir Isaac Newton, Bishop Newton, Keith, Hengstenberg, Cummings, and many others.

This period of "seventy prophetic weeks," or 490 years, is marked by a given terminus *a quo* and a given terminus *ad quem*; the commencement and the close are clearly defined.

The commencement of this period of 490 years is to be reckoned from the "going forth of the command to restore and build Jerusalem" (Daniel ix. 25). There is no possibility of mistaking this starting-point. We read in Ezra vii. 8 that this command was issued by Artaxerxes in the fifth month of the seventh year of his reign, or 453 B. C. The termination of the period is "the confirmation of the covenant," the establishment of the kingdom of the Messiah by the opening of the gospel door to the Gentile world, 37 A. D. 453 B. C. and 37 A. D. make the 490 years.

This period of "seventy prophetic weeks" is divided into three unequal parts,—"seven weeks," "threescore and

two weeks," and "one week." It will be interesting to consider these more minutely.

The "seven weeks," or 49 years, commence with the issuing of the command to restore and build Jerusalem, and end with the completion of the work under Nehemiah. Now, we have the testimony of the Jews that the temple was 46 years in building (John ii. 20), and we learn from Nehemiah that the streets were built again, and the wall of the city was completed 434 B. C. Here we have the exact 49 years.

The "seven weeks" and "threescore and two weeks" which together make sixty-nine prophetic weeks, or 483 years, commence with the command to restore and build Jerusalem, and end with the manifestation to Israel of the Messiah the Prince. This event occurred 30 A. D., when Christ was baptized by John at Jordan (John i. 20-24). 453 B. C. and 30 A. D. make the 483 years.

The "one week," or seven years, from the manifestation of Christ to the complete confirmation of the covenant, is an integral part of the seventy weeks, and ends with the admission of Cornelius, the first Gentile convert, into the Christian Church, 37 A. D. In the midst of the *week*, or three and a half years from the time of his baptism by John, the Messiah was cut off.

(4). The Messiah was to send a messenger, or harbinger before his face to prepare his way.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the cov-

enant, whom ye delight in : behold, he shall come, saith the Lord of hosts" (Malachi iii. 1).

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isaiah xl. 3).

The messenger appeared in the person of John the Baptist. He began preaching in the wilderness of Judea, "The kingdom of God is at hand." The attention of the people was arrested. They all wondered of John whether he was the Christ, and they sent unto John saying, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" And he answered, "I am the voice of one crying in the wilderness, Make straight the way of Lord as said the prophet Elias" (John i. 23).

The Jews were earnest and diligent students of the Old Testament prophecies, and with these specific marks which indicated the period of the Redeemer's advent, there is a naturalness in the "universal expectation" which was entertained by the Jews that He was about to be "revealed unto Israel."

4. The prophets furnished the portraiture of peculiar characteristics by which the Messiah could be easily recognized as the Sent of God. A noteworthy one is given by Isaiah in ch. liii. 2, 3, 7, 8, 9.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

“ He is despised and rejected of men ; a man of sorrows and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not.”

“ He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

“ He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

“ And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth.”

This reads like a chapter in the personal history of Christ which was written after his death. Whereas it was written more than five hundred years before he was born.

Now, what is the impression which this Miracle of Knowledge ought naturally to make on an honest mind ? The answer is obvious. If the record is true, the Redeemer must be *Divine*.

LECTURE XI.

What think ye of Christ?—MATTHEW XXII. 42.

IN the last lecture we endeavored to show that the Old Testament contains predictions of the coming of a distinguished personage who is designated the Messiah, and that in the person of Jesus of Nazareth, whose life is recorded in the Gospels, these predictions were circumstantially fulfilled. These prophecies with their fulfillment are Miracles of Knowledge.

We now turn our attention to the person and character of Christ, and ask the question, Can we recognize in Him a supernatural element? The question of to-day has been well put for us by Jean Paul Richter: "Who and what was that great Prophet who trod the fields of Palestine nineteen centuries ago, and who has ever since been worshipped as a God by the foremost nations of the world?" Have the foremost nations of the world been right in esteeming and worshipping Him as God, or have they been mistaken, imposed upon, and self-deceived?

The answer to this question determines the fate of Christianity, and establishes or overthrows its authority in our minds. It decides for us the question whether Christianity shall henceforth be regarded, in its origin and nature, as in-

trinsically different from Budhism, Braminism, Parseism, and Mohammedanism, or whether it shall be placed on the same footing with these religions of the world. It settles, at once and forever, whether the teachings of Christ have any more authority than the teachings of Brahma, Zoroaster, Confucius, and Mohammed.

The battle of the Evidences must therefore be fought out on this field and around this one central point, the Person of Christ. Setting aside all collateral questions, and all mere side issues, the opponents of Christianity on the one hand, and the friends of Christianity on the other, are concentrating all their forces around this citadel of strength, the possession of which must determine forever with whom the victory lies. Of this last grand disposition of contending forces we have a significant intimation in the fact that now all the attacks upon Christianity, and all the defences of Christianity, are cast into one form, "the Life of Christ." The literature of this subject has already become voluminous. We have "Lives of Christ" from the skeptical stand-point by Strauss and Renan; and from the stand-point of faith by Neander, Lange, Pressense, Ellicott, and others.

The question at issue between the friends and opponents of Chistianity may therefore be clearly defined, and the lines may be sharply drawn. Either the person and character of Christ were entirely within the sphere of nature, like every other human life, and may be accounted for upon purely natural principles, or they were something above nature, that is, supernatural and miraculous. These are the

only two propositions which can be affirmed in relation to the person of Christ : either He was a man amongst men, in whose character and teaching there was nothing but what may be easily accounted for, and fully explained by natural principles and laws ; or He was a superhuman personage coming to us from the invisible world, to be the medium of intercourse between God and man, and instituting a Divine economy for the moral elevation of the human race. The grand question to be decided is, Was there anything in the person or the character, the acts or the teaching, of Christ, of which history can fully certify us, which clearly distinguishes Him from the rest of humanity as a supernatural personage, and proves Him to be Divine ?

This is the issue which Christ presented to the skeptical Jews, " What think ye of Christ ? whose son is He ? " is He the son of man or the Son of God ? is He merely human, or is He indeed Divine ?

They answered him, " The son of David ! " All they recognized in Him was the merely human, and therefore His mission and teaching were in no sense supernatural. And now mark the dilemma in which they are involved. Jesus said unto them, David in or by the spirit (that is, under the influence of a prophetic afflatus which ye admit to be Divine) calls him Lord. Now if David (in the 110th Psalm) call him Lord, how can He be his son ? If David recognizes Him as a superhuman personage, how can He be a mere man ?

This is the line of argument I propose to pursue in this

discourse. I purpose to keep this question continually before your attention, What think ye of Christ ? I shall ask you calmly to consider this question in the light of history, and of the past and present religious phenomena of the world, and I shall urge you to pronounce a deliberate verdict in view of all the facts, and of the logical consequences involved in the facts.

Christianity exists to-day ; and as a matter of fact it has existed in the world for, at least, eighteen centuries. It is interwoven into the very texture of human history, and incorporated into the framework of modern society. It has exerted a mighty influence on the entire current of philosophic thought for sixteen centuries ; it has revolutionized the opinions, formed the literature, and modified and spiritualized the fine arts, amongst the foremost nations of the world. By its agency kingdoms have been raised to greatness, and empires have been overthrown, and it has formed the most powerful element in all the changes which have marked the history of civilization. And to-day it controls the destinies of the civilized world, and wields an empire embracing one-third of the entire population of the globe. As Jean Paul Frederick Richter has felicitously and truthfully said, "Jesus of Nazareth, with his pierced hands, has raised empires from their foundations, turned the stream of history from its ancient channels, and still contines to rule and guide the ages." While empires have been overthrown, and nations have been blotted out, and systems of philosophy have been exploded, and human economies have perished,

Christianity has maintained an undiminished vigor and a perennial youth. Resisted and opposed by kings and potentates with fire and sword ; its confessors immured in dungeons, tortured on the rack, and burned at the stake ; and its martyrs numbered by millions, it has, in spite of all opposition, conquered for itself an immense and ever increasing territory in the mind and heart of our race. It has been assailed by Infidelity with scorn and ridicule and plausible sophistries, and sometimes with subtle and powerful arguments, but in those very times it has gathered up new strength, and conceived and executed its grandest enterprises for the conversion of the world. When skeptics have pronounced it effete and dead, and have made arrangements for its respectable interment, it has renewed its youth, and to-day it exhibits more vitality, freshness, and power than it ever displayed before.

Christianity, therefore, is the grand phenomenon which the student of history cannot afford to disregard, and haughtily ignore. Every phenomenon must have its origin, its cause, its reason, and its law. And the great facts of religious history, the phenomena of the Christian world, demand to be studied, accounted for, and explained, just as much as the phenomena of the material, and the events of the moral world.

I am deeply solicitous to engage your logical powers in the effort to solve this grand problem of history. I urge you, fearlessly, earnestly, and critically to endeavor to account to yourselves for the present existence and amazing

power of Christianity in the world. I ask you to attempt an explanation of all the facts of Christianity, to deduce its origin, to account for its progress, and, if you think it possible, to reduce it to the same laws as govern the development of all the other facts of history. And especially do I urge you to attempt to account for its existence in the world on purely natural principles, and without having recourse to supernatural principles and powers. The only conditions I would impose upon you are that your explanation shall be adequate, and the reasons you assign for its existence shall be rationally and logically sufficient.

For the better management of the discussion I will endeavor to proceed upon the assumption that in relation to Christianity your minds maintain a skeptical attitude. To all of you the question, I know, cannot be devoid of interest. Christianity professes to deal with matters that affect our dearest and most precious interests, our well-being on earth, and our happiness beyond the grave. Still, in regard to the Divine origin of Christianity, I suppose you to stand in doubt. You are not sure that it was originated by God ; you suspect it may have been originated by dishonest and designing men ; or it may have been a natural development of the childhood conceptions of our race, born of legends and myths. And I commence the inquiry by seeking to ascertain where there are any points upon which we are all agreed. Is there any ground upon which we can stand, and from which we can start on our journey ?

Are we not all agreed in the common opinion, enter-

tained alike by Christians and Infidels, that Christianity in some way had its origin in and with Christ? Christianity, somehow, centres in the person of Christ. Whether we think of Christ as the real historic personage presented to us in the writings of the four Evangelists, or whether we regard Him as "the obscure man of Nazareth" around whom the lively fancy of succeeding ages has thrown a vesture of mythological conceptions, Christ is in some sense, for us all, the grand central figure of this historic drama. And therefore all discussions concerning the Divine origin of Christianity must commence with the person and character of Christ. If He be found to be the person the four Evangelists represent Him, and the person they represent Him as claiming to be, then the person of Christ is the grand central miracle of history, and the strongest evidence of the Divinity of the Christian religion.

It will be found, as we proceed with our discussion, that all the various theories which have been proposed to explain the origin of Christianity, are, in reality, answers to the question, *What think ye of Christ?*

1. There is one class which meets the question by ignoring the whole life-history of Christ as recorded in the New Testament, and pronouncing Christianity to be an imposition and fraud perpetrated by Christ and His so called Apostles.

This explanation of the existence of Christianity was first suggested by the heathen assailants of Christianity, Celsus, and Julian the Apostate; then insinuated by French

deists of the school of Voltaire, and reproduced in this country by Thomas Paine, but never raised to the dignity of a scientific argument.

We grant you that this is the most convenient, but surely not the most rational or honorable, mode of disposing of so grave and important a question. If you are resolved not to believe an individual whatever his reputation for veracity, the most convenient way is to call him an impostor and liar, and turn away. But no individual of any manliness, and sense of decency, and reverence for truth, can pursue such a course. The hypothesis of imposture is so revolting to moral sense, as well as to common sense, that its mere statement is its own condemnation. It has never been seriously carried out, and no scholar of any decency and self-respect has the hardihood now to profess it openly. "A German by the name of Bruno Bauer, a theological weather-cock, vagabond, and final apostate, has endeavored to revive this exploded theory, and represents the Gospels as deliberate fabrications. But even Strauss ignores him as unfit for decent company." It is not to be denied that the life-history of Christ has been accepted as true by the profoundest thinkers, the ablest jurists, the most philosophic historians, in Europe and America, and it is an act of no small presumption in men of very ordinary attainments to pronounce all these illustrious men the dupes of falsehood and deception. Yet this was the precise course pursued by the opponents of Christianity until within a few years past, and it is the resort of vulgar and ignorant unbelievers still. This form of Infidelity is simply

an insult offered to common sense, and a libel on the dignity of human nature.

This theory that Christianity originated in imposition and fraud, makes a greater demand upon an unreasoning faith, and requires more blind credulity, than all the mythological stories of the prehistoric age, or the puerile miracles of the medieval period. How in the name of common sense could an impostor, that is, a conscious deceiver, a selfish and depraved man, have invented, and consistently maintained from beginning to end, the purest and noblest character known to history with the most perfect air of truth and reality? How could He have conceived and carried out successfully, in the face of the strongest prejudices of His people and age, a plan of unparalleled beneficence, moral magnanimity, and heroic self-sacrifice? The man who accepts, or pretends to accept, this theory, must, to be consistent, also believe that the purest, the most elevated, the most original, and the most influential system of ethics the world has ever seen, was devised and published by one of the vilest and basest of men, whose object was simply to deceive his fellow-men! He must believe that the first precepts enjoining purity of heart, sincerity of purpose, rectitude of intention, singleness of eye, were inculcated by a conscious hypocrite. He must believe that the first injunction to universal love, to unbounded charity, broke forth from the lips of a narrow bigot. He must believe that this impostor exemplified the ideal perfection of this beautiful system of morals in the most unique, original, and faultless life,—a

life which has extorted the admiration even of bad men, and constrained the loving homage of the purest and best men in every age. Now, if you can accept all these paradoxes, and many more indeed, in which you are involved on the hypothesis we are considering, then, with Prof. Rogers, I must exclaim, "O Infidel, great is thy faith!"

Between ourselves, then, who believe in the Divine and heavenly origin of Christianity, and those who pronounce it a mere imposition and fraud perpetrated by designing men, how does the case stand as a matter of historic fact? Have we the same historic certainty in regard to the life of Christ, that we have in relation to any other facts of history? Are we as certain that Christ was born in Bethlehem, under the reign of Augustus Cæsar; that He spent His private life in Galilee, and His public life in Jerusalem; that He performed the works which are recorded of Him, and uttered the sayings which are ascribed to Him in the four gospels, as we are that Xenophon took a prominent part in conducting the famous retreat of the Greeks from the plains of Mesopotamia; or that Napoleon was born in Corsica, led his armies on the fatal march to Moseow, was defeated at Waterloo, and died at St. Helena? Can history when fairly and honestly appealed to, carry us over the intervening eighteen centuries, set us, as it were, in the midst of the hearers and actual observers of Christ, and enable us to pronounce a decided judgment upon the integrity and purity of His character, and the validity of His claims to a supernatural mission?

The discussion of the following propositions will furnish the answer to this question :

1. We have the testimony of four distinct and independent witnesses, biographers of the founder of Christianity, three of whom were eye-witnesses of the acts and personal hearers of the sayings of Christ, and the fourth (Luke) was the daily companion and associate of those who were eye-witnesses.

2. These original witnesses of the acts and sayings of the founder of Christianity, attested the genuineness and truthfulness of their testimony by passing their lives in poverty, suffering, and reproach, as a consequence of their sincere adherence to the facts; and finally sealed their testimony with their blood.

We have a life of Christ by Matthew, an officer of the customs, who became a disciple of Christ, and who wrote his gospel at Jerusalem; a gospel by Mark, which was written in Rome; a third by Luke, a native of Antioch, a physician who accompanied Paul on his travels; and another by John, written at Ephesus. Of each and every one of these witnesses we remark in general, they are deserving of the fullest confidence, because they had the very best opportunity of obtaining information, they were eye-witnesses, or the associates of eye-witnesses; because of the moral purity of their character; because of their entire disinterestedness; and because of the sufferings they endured on account of this testimony they bore to the world.

The force of this evidence is somewhat abated in the

minds of the less thoughtful by the circumstance that now we have these four histories bound in one volume, and the impression is they are all the work of one author. Let it be distinctly remembered that in these four gospels we have four separate and independent narratives detailing what each writer saw and heard for himself; that each has his own peculiarities of style and manner, and sustains the character of an independent historian; that each account was published separately, published at different intervals, and under widely different circumstances. It is evident in every sentence, as Paine admits, that there is no collusion between them, and no preconcerted authorship; and, finally, each one of these writers passed his life in dangers and sufferings incurred because of having published this testimony, and some of them sealed it with their blood.

It has been urged that these four historians were the personal friends of Christ, and on that account disqualified to write a truthful and impartial narrative. But who ever heard such a principle of historic criticism applied to any other composition? Was Plato disqualified for giving a trustworthy account of the trial of Socrates, and reporting that remarkable speech which he uttered in prison before drinking the poisoned cup, because he was the admiring, loving friend and disciple of the great philosopher? By no means! The narrative for that very reason becomes all the more trustworthy and interesting. Was Boswell disqualified for writing the biography of Dr. Johnson because he was his companion, admirer, and friend? Was Dr. Hanna unfit

to write the life of Chalmers because he was his son-in-law? It must be a peculiar style of hypereriticism which could say, Yes! And surely John, the loving and beloved disciple, was no less disqualified for writing a faithful account of his Master's words because he always sat next to Him at meat, and reclined on His bosom, and hearkened with adoring wonder to His words of love.

What conceivable motive could these simple-minded, unambitious fishermen have for publishing a false and unreliable account of the acts and sayings of their great Teacher? It could not be the love of power, because he who desired to be greatest among them was commanded to become the servant of the rest. It could not be the love of wealth, because they were taught to provide neither purse nor scrip, to lay up no treasure on the earth, and make no provision for the morrow. It could not be the love of fame, because they were taught they would be persecuted, forsaken, despised, for Christ's sake. They could have but one motive,—the love of truth.

Having put in these documents, the records of the facts as known and believed amongst the early Christians, we next present collateral evidence that Christianity did originate with Christ, and that the original witnesses of His acts and sayings did pass their lives in poverty and reproach and suffering in consequence of bearing their testimony.

We learn from the writings of Tacitus, the Roman historian, who was born in the reign of Nero, that within thirty-four years after the death of Christ there was a "vast

multitude of Christians" in the city of Rome. He further adds: The author of that name (Christian) was Christ, who in the reign of Tiberius was put to death as a criminal under Pontius Pilate. Those in the city of Rome who were found to be favorers of that sect were put to death. These executions were so contrived as to expose them to derision and contempt. Some were covered over with skins of wild beasts, that they might be torn to pieces by dogs; others were covered with combustible materials, and set on fire in the night and burned to death. ("Annals," bk. xx. ch. 44.)

We are not unmindful of the devices of Infidelity to destroy, if possible, the force and value of this testimony of the heathen historian by asserting that these words have been interpolated into the writings of Tacitus by some Christian after his times, who committed a pious fraud to maintain Christianity. This is but one of the many examples of the reckless and unscrupulous assertions of Infidel writers, which has not the least shadow of authority or even probability. But we have a prompt and overwhelming refutation in the words of an acknowledged skeptic, who has too much integrity as an historian to give the least countenance to such slander. We refer of course to the historian Gibbon. In his "Decline and Fall of the Roman Empire," vol. ii. pp. 407, 408, he remarks: "The most skeptical criticism is compelled to admit the truth of this important fact, and the integrity of this passage of Tacitus. The former [the truth of this passage] is confirmed by the diligent and accurate Suetonius, who also mentions the pun

ishments which were inflicted upon the Christians. The latter [the integrity of the passage] may be proved by the consent of the most ancient MSS., by the inimitable character of Tacitus, by the purport of his narrative, and by his reputation, which guarded the text from the interpolations of pious fraud."

This testimony of Tacitus as to the origin of Christianity, and the sufferings of the early Christians, is also confirmed by his contemporary Suetonius, by Juvenal, a writer of the same age, Martial, and Pliny the Younger.

In addition to, and in confirmation of, the testimony of sacred and profane historians as to the origination of Christianity by Christ, and as to the vast number of its confessors and martyrs in the first century, we direct your attention to the monumental remains of the early Christians which have been lately discovered in the catacombs of Rome. These catacombs were immense galleries which the early Roman Christians dug deep below the earth's surface, where they retired to escape persecution, and where, during a great portion of the first and second centuries, they lived and died. These catacombs are calculated to extend more than 900 miles underground as streets, and to contain almost 7,000,000 graves. It will be remembered that Tacitus tells us there was a "vast multitude of Christians" in Rome in his day, and by the time of the emperor Valerian it is estimated they constituted one-half the population of the city. We descend into these catacombs of Rome, and, as it were, see the struggling, persecuted community of Christians "living

in dens and caves of the earth," where numbers, after suffering martyrdom in the cause of Christ, lie reposing until His second coming ; and over their remains we read such inscriptions as this : "In the time of the emperor Adrian, the young man Marius, a general in the army, sacrificed his life for Christ's sake, rests at last in peace, and was buried with merited tears and respect." Finally, the appellation of "Martyr" is inscribed on the greater number of the tombs. And, now, is it rational to suppose that these first Apostles and Evangelists were designing hypocrites and wicked deceivers ? What imaginable motives could induce them to engage in such a wicked scheme when they knew they would be persecuted even to death ?

The man who can accept such a theory must be credulous indeed. He must believe that without arms, without power, without wealth, or learning, these men were victorious over old prejudices, and ancient beliefs, and long cherished usages, and venerable forms of religion, and in three centuries took possession of the ancient world. He must believe that the actors in this stupendous fraud, acted not only without any assignable motive, but against all assignable motives ; that they persisted in an unprofitable falsehood in defiance of prisons and flames. And, lastly, that amid all their depravity and conscious wickedness they had the effrontery to preach the purest and most sublime morality the world ever listened to, and, stranger still, the inconsistency to practice it. If you can do all this, we cannot help exclaiming in amazement, "O Infidel, great is thy faith!"

Theodore Parker has truly said, "It would have taken a Jesus to forge a Jesus," and we will add, a Jesus would have been incapable of such a forgery. A bad man was morally incapable of conceiving such a noble and perfect ideal; a good man could not possibly have perpetrated such a fraud.

Let us grant, for argument's sake, that, in the skeptical sense of the word miracle, a miracle is an impossibility. Let us even grant that miracles alone could not prove a revelation to be true. Let us hold even the Divine inspiration in abeyance; and let us take our stand upon the platform occupied by intelligent doubters of the present age, and see if the admissions and concessions they make, do not involve the conclusion that in the person of Christ we have an element that rises above the plane of nature,—a supernatural element.

Let us first distinctly determine their exact position in regard to the life-history of Christ. And, first, we begin with Strauss of Germany. He is by far the ablest modern adversary of Christianity. He has subjected the New Testament to the severest criticism; and yet he admits that Jesus of Nazareth lived upon the earth, and that "his life and character were substantially what is represented by the evangelists," excepting, of course, the miraculous element. I quote from Rousseau: "Shall we suppose the evangelical history to be a mere fiction? Indeed, my friends, it bears not the marks of fiction. On the contrary, the history of Socrates, which no one presumes to doubt, is not so well

attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without removing it: it is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality, contained in the Gospel. The marks of its truth are so striking and so inimitable, that the inventor would be a more astonishing character than the hero." ("Emile," vol. ii. p. 318.)

My next testimony is from Gerrit Smith. In an article on "Reason and Religion," in the *New York Tribune*, we read :

"I am not in these remarks denying aught of the value of the Bible. Incomparable is that volume, if for no other reason than that it contains the life of Christ. But it may be asked, since I am not confident that the Bible is all true, how am I confident that it contains the true life of Christ? My answer is, that such a life could not be fabricated. It must have been substantially what the Bible represents it to be. Such a reality transcends all the possibilities of fiction. It cannot be the coinage of the imagination. It cannot be a picture without an original. Besides, had it been within the compass of a good man's ability to invent such a life, his goodness would prevent him from palming it off upon the world as a reality. I scarce need add that an approach to such a life lies wholly without the reach of a bad man's conceptions, and can find no place in his possible inventions."

I offer another extract from Theodore Parker's "Discourses on Religion." Speaking of Christ, he says :

"He united in himself the sublimest precepts and the divinest practices. He rose above the prejudices of his age, nation, and sect. He poured out a doctrine beautiful as the light, sublime as heaven, true as God. Eighteen centuries have passed away since the sun of humanity rose so high in Jesus, yet what man, what sect, has matured his thought, comprehended his method, and so fully applied his life?"

From Greig's "Creed of Christendom" I select the following :

"It is difficult, without exhausting superlatives, to do justice to our intense love, reverence, and admiration for the human character of Jesus. We regard him, not as the perfection of intellectual and philosophic mind, but as the perfection of spiritual character, as surpassing all men of all times in the closeness and depth of his communion with the Father. In reading his sayings we feel we are holding converse with the purest, noblest, wisest being that ever clothed thought in the poor language of our humanity. In studying his life we feel that we are following the footsteps of the highest ideal yet presented to us on earth."

De Witte of Germany thus speaks in regard to Christ:

"The man who comes without preconceived opinions to the life of Christ, and who yields himself up to the impression which it makes, will feel no manner of doubt that he is the most exalted character and the purest soul that history presents to us. He walked over the earth like some nobler being who scarce touched it with his feet."

Renan concedes that in the four gospels we have "an authentic life of Christ." The gospel by Matthew is regarded by him as entitled to "unlimited confidence," "doubt is scarcely possible." Mr. Renan has also visited Palestine and familiarized himself thoroughly with the actual scenes in which transpired the life of Christ, and he says, "The special commission for the exploration of ancient Phoenicia, of which I was the director in 1860-1, led me to reside on the frontiers of Galilee, and to traverse it frequently. I have traveled through the evangelical provinces in every direction. Scarcely any locality in the history of Jesus escaped me. The striking accord of the text and the places, the wonderful harmony of the evangelical idea and the landscape, served as a revelation. I had before my eyes a 'fifth gospel,' torn, but still legible, and thenceforth through the narrative of Matthew and Mark, instead of an abstract being which one would have said never existed, I saw a wonderful human form live and move."

With these views of the credibility of the gospel narrative, it is interesting to hear Renan's answer to the question, What think of Christ?:

"Christ for the first time gave utterance to the idea upon which rests the edifice of the everlasting religion. He founded the pure worship—of no age, of no clime—which shall be that of all lofty souls to the end of time." "Repose now in thy glory, noble founder! Thy work is finished; thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond

the reach of frailty, thou shalt witness from the heights of divine peace, the infinite results of thine acts. Thou hast become the corner-stone of humanity so entirely that to tear thy name from this world would be to rend it to its foundation. Between thee and God there will be no longer any distinction. Complete conqueror of death, take possession of thy kingdom ; whither shall follow thee by the royal road which thou hast traced, ages of worshipers." ("Vie de Jésus," pp. 168, 303.)

Mark what is conceded to us by these various writers :

1. It is admitted that the life and character of Christ must have been substantially what the gospel history says it was.
2. That the character and teachings of Christ were transcendently pure and true.
3. That there had never been such a human life before, and no man has since attained to anything so pure and exalted.

Now, we ask no more than is here conceded, and upon these admissions we argue that the earthly life of Christ, apart even from his miraculous acts, furnishes an extraordinary and conclusive proof of his superhuman character. Let it once be admitted that the facts of His life, even as a man, did transpire, that His character, even as a man, was what the New Testament represents it, and upon that admission we erect an argument for his Divinity. Looking at Him just as He is presented in the gospel history, we cry *ecce Homo,—behold the Man!* Look at the outward condi-

tions of His earthly life, consider the age, the country, and the circumstances in which He appeared, the darkness and moral degeneracy which existed, and within those circumstances see Him develop a sinless life, an harmonious, complete, and perfect moral character, a comprehensive and universal benevolence, and an originality of moral and religious teaching, and say, was He only a man! Sin is a universal characteristic of humanity, so that "there is no man that liveth and sinneth not," but Christ was absolutely sinless, therefore he was superhuman. And for Christ to live upon the earth without sin was a greater miracle than for Him to raise Lazarus from the grave. The simple history of the Redeemer's life and character is potent against all the encroachments of Infidelity. In the presence of those glorious scenes with which the evangelical narrative abounds, skepticism and impiety slink away and hide themselves in darkness. But humanity will not forget them; men still wonder at the gracious words which fell from His lips, and still exclaim, "Never man spake like this man!" The brightness of the brightest names that adorn the page of history pale and wane in presence of the radiance which shines from the person of Christ. The scenes at the tomb of Lazarus, at the gate of Nain, in the happy family at Bethany, in the upper room at Jerusalem, in the garden of Gethsemane, on the summit of Calvary, and at the Sepulcher, the sweet remembrance of the patience with which He bore wrong, the gentleness with which He rebuked it, and the love with which He forgave it, the thousand acts of

condescension by which He earned for himself, from self-righteous pride and censorious hypocrisy, the name of "the friend of publicans and sinners,"—these and a hundred things more which crowd those concise memorials of love and sorrow with such pathos and beauty, will continue to attract and charm the soul of humanity, and on these the highest genius and humblest mediocrity will dwell in the ages that are to come, and men shall be constrained to confess, "THOU ART THE SON OF GOD!" (See "Defense of the Eclipse of Faith," pp. 142-144.)

LECTURE XII.

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.—JOHN III. 2.

I REMARKED in my last lecture that it is now generally conceded that we have in the four Gospels an *authentic* life of Christ. Ernest Renan may be regarded as giving utterance to the last word which embodies the concessions, if not the settled convictions, of the modern Positive school; and he grants that the four Evangelists are entitled to “unlimited confidence,” and doubt as to their sincerity and honesty is, says he, “hardly possible.” The facts in the case were very much as they have presented them, or at any rate there is a large substratum of fact underlying the whole gospel narrative.

The real question at issue between the friends and the opponents of Christianity is thus narrowed down to a distinct and clearly appreciable issue. It now becomes a question of interpretation. How are the facts to be legitimately accounted for, and adequately explained? The universally accepted belief of Christendom that Christ was a supernatural personage, is regarded by us as the only legitimate and adequate explanation. Other hypotheses have been

proposed which disregard and reject the *supernatural* element, and seek to explain the whole phenomena of Christianity on *natural*, or, as they are pleased to say, on *rational* principles. By one party it is claimed that the uneducated and unscientific disciples mistook extraordinary natural occurrences for supernatural or miraculous events. By another it is asserted that the poetic fervor of the oriental imagination threw around the merely natural events a vesture of myth and symbol. And by another party it is suggested that in the enthusiastic adoration of the early Christians for the person and character of Christ, they were gradually led to think and speak of Him as more than human, and finally to worship Him as a God. The first is the Naturalistic hypothesis of Paulus; the second is the Mythical hypothesis of Strauss; the last is the Legendary hypothesis of Renan.

Common to all these hypotheses is the one general principle of rejecting everything miraculous. They all say, the four Evangelists narrate events which are *supernatural*; and as miracles are contrary to our experience of the uniformity of nature, no human testimony can render these statements credible, nor even probable, and therefore a rigid historic criticism must eliminate the miraculous element.

The following quotations from Renan's late work on "The Apostles" are the most forcible statement of this principle. "It is an absolute rule of criticism to deny a place in history to narratives of miraculous circumstances, for it is simply the dictate of observation. Such facts have never been really proved. All the pretended miracles near

enough to be examined are referable to illusion or imposture. If a single miracle had ever been proved, we could not reject in a mass all those of ancient history; for admitting that very many of these last were false, we might still believe that some of them were true. But it is not so. Discussion and examination are fatal to miracles. Are we not then authorized in believing that those miracles which date many centuries back, and regarding which there are no means of forming a contradictory debate, are also without reality, in other words, that miracles only exist when people believe them? The supernatural is but another word for *faith*. A miracle never takes place before an incredulous and skeptical public that are the most in need of such convincing proof. Credulity on the part of the witness is the essential condition of a miracle. There is not a solitary exception to the rule that miracles are never produced before those who are able or permitted to discuss and criticise them."

Before we proceed to the discussion of the general principle here assumed, that miracles are contrary to our experience of the uniformity of nature, and therefore "it is an absolute rule of criticism to deny them a place in history," I desire to call your attention to one or two minor points in the above quotation from Renan.

"A miracle," says Renan, "never takes place before an incredulous and skeptical public that are the most in need of such convincing proof....There is not a solitary exception to the rule that miracles are never produced before those who are able or permitted to discuss and criticise them."

This remark is made by Renan in regard to modern pretensions to miracles ; but it is obviously made with the design that it should be applied, by his readers, to the miracles recorded in the New Testament. This is simply an indirect way of saying, the miracles of Christ were not performed in the presence of "an incredulous and skeptical public" who would be careful to scrutinize and expose them ; but always in private, and before an audience prepossessed in His favor, and blindly credulous as to His pretensions. Of course it would not be in keeping with French politeness to say, in round terms, that Christ was an impostor, but the insinuation is clear enough to any thoughtful reader. The common sense inference is that the miracles of Christ were deceptions and frauds. In the case of Lazarus, Renan says right out that Jesus lent himself an instrument to a "pious fraud." And yet of this pious impostor Renan has the strange inconsistency to say: "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. His legend will call forth tears without end. His sufferings will melt the noblest hearts. All ages will proclaim that, among the sons of men, there is none born greater than Jesus." What meaning, we may ask, yea, what sincerity, can there be in that grand apostrophe to Jesus with which he closes his twenty-fifth chapter, if he believes that the miracles were impositions: "Repose now in thy glory, noble founder! Thy work is finished ; thy divinity is established. A thousand times more beloved since thy death, than during thy

passage here below, thou shalt become the corner-stone of humanity so entirely, that to tear thy name from this world would be to rend it to its foundations. Between thee and God there will no longer be any distinction." I think you must conclude with me that if Christ was an impostor, Renan was certainly a hypocrite, for no honest, upright mind could possibly cherish toward Jesus such sentiments as are here uttered by Renan, if he believed that He sought to deceive the disciples as to the nature of the apparently marvelous works He performed.

But let us look at the facts. Were none of Christ's miracles performed in the presence of an incredulous and sceptical public? How was it in the case of the man with the withered hand who was healed in the synagogue on the Sabbath day in the presence of the Pharisees? Were they His private friends, prepossessed in His favor? Were they not able to criticise the facts? They were unable to deny that a wonderful work had been wrought. They were exasperated, and went out and held a council against Jesus how they might destroy Him. What of the woman who had been for eighteen years bowed together, and could in no wise lift up herself, who was healed in the synagogue on the Sabbath day? What of the blind and the lame who came to Him in the temple when crowded with worshippers, and He healed them; and the chief priests and scribes seeing the wonderful things which He did, were sore displeased? The miracles of Christ were performed before those who were both able and disposed "to discuss and criticise them." Let

any one read the ninth chapter of John's Gospel, which records the searching scrutiny instituted by the Jewish rulers respecting the healing of the young man born blind,—the examination of the young man, of his parents, of his neighbors, and he must be convinced that no modern court of justice ever subjected a matter of fact to a severer scrutiny. They were not able to shake the testimony. They could not disprove the miracle. All they could do was to say, "Give God the praise; we know that this man is a sinner!" But Nicodemus uttered the conviction of all honest and impartial minds when he said, "Rabbi, we know thou art a teacher come from God: for no man can do the works which thou doest, except God be with him!"

The miracles ascribed to Christ were so numerous, so diversified in their character, so open and public, being performed in the presence of enemies as well as friends, so promptly and readily performed everywhere without any previous preparation and notice, that it was impossible that there could be any collusion or any deception. Passing by those which were produced within the sphere of inanimate nature, we need only to consider those wrought upon the persons of men. Palsy, dropsy, withered limbs, blindness, want of hearing and speech, leprosy, confirmed lunacy, were maladies as well known in their outward symptoms eighteen hundred years ago as they are to-day. Persons could not be afflicted with such maladies for months and years without the fact becoming generally known. The neighbors must have known all about them as neighbors do

now, and could readily attest to the reality of their affliction and the reality of their cure. No man can well pass himself off for deaf or dumb or blind in his own neighborhood, and especially as congenitally deaf, dumb, or blind, without detection. And when such are suddenly, instantaneously healed by a word, there can be no room for delusion, and no ground for doubt. Mere nervous affections, as hypochondriasis, hysteria, and the like, might perhaps be relieved through the power of excited expectation. But when every kind of disease, throughout a whole region of country, is instantaneously and perfectly removed at the word of one person, no ground is left for denying the reality of the miracles. Now, this is precisely the case with the gospel miracles. "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." "And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

Now, if Renan admits the essential authenticity of the chief portions of the four Gospels, it is certainly incumbent upon him that he should deal honestly with the facts, and not represent the miracles of Christ as having been performed in a corner, when the most palpable and obvious fact is, they were performed in the most public manner,—in the streets, the synagogue, the temple, in the broad day, and under the very eye of the bitterest enemies.

It is furthermore insinuated by Renan that the belief in the supernatural is an infirmity of weak and credulous minds. It is a strange and somewhat peculiar fact, however, that it has been a common belief of all ages, and of the masses of men in all lands. Nay more, the intellectual giants of all nations and ages have believed in the supernatural. Socrates and Plato, Augustine and Chrysostom, Anselm and Aquinas, Bacon and Newton, Leibnitz and Pascal, Guizot and Carpenter, Rothe and Lange, Sedgwick and Whewell, and an innumerable host of the first men of all departments of human learning and natural science, are arrayed against Strauss and Renan.

The central point in the position of Strauss and Renan is that a supernatural event, a miracle, is an *à priori* impossibility. It is so contrary to all our experience of the uniformity of nature that no evidence can render the account of a miracle credible.* This is the point, then, to which our attention must be especially directed.

* The complacence with which the skeptical scientists speak of their experience of the "uniformity of nature" is well rebuked by Carlyle.

"But is not a real Miracle simply a violation of the Laws of Nature?" ask several. Whom I answer with this new question, What are the Laws of Nature? To me perhaps the rising of one from the dead were no violation of these Laws, but a confirmation; were some far deeper Law, now first penetrated into, and by Spiritual Force, even as the rest have all been, brought to bear on us with Material Force.... 'But is it not the deepest Law of Nature that she is constant?' cries an illuminated class: 'Is not the Machine of the Universe fixed to move by unalterable rules?' Probably enough, good friends.... And now of you too I make the old inquiry: What those same unalterable rules, forming the

Now, we shall advance and defend this counter proposition, namely, So far from the universal belief of humanity in the supernatural being unphilosophical and irrational, the time is fast approaching, and even now is, when he who has hitherto objected to the miraculous element in Christianity, will be compelled to acknowledge that his philosophy requires him to believe both in the possibility and actuality of miracles.

And, now, first of all, let us come to a clear understanding as to the sense in which we are to use the words *natural* and *supernatural*. What is nature? and what is the supernatural? In other words, what is a natural occurrence? and what is a supernatural or miraculous occurrence?

complete Statute-Book of nature, may possibly be?....Have any deepest scientific individuals dived down to the foundation of the Universe, and gauged everything there? Did the Maker take them into His counsel; that they read his ground-plan of the incomprehensible All; and can say, This stands marked therein, and no more than this? Alas! not in anywise! These scientific individuals have been nowhere but where we also are; have seen some handbreadths deeper than we see into the Deep, that is, infinite, without bottom as without shore....The course of Nature's phases, on this little faction of a Planet, is partially known to us: but who knows what deeper courses these depend on; what infinitely larger Cycle (of causes) our little Epicycle revolves on? To the Minnow every cranny and pebble, and quality and accident, of its little native Creek may have become familiar: but does the Minnow understand the Ocean Tides and periodic Currents, the Trade-winds, and Monsoons and Moon's Eclipses; by all which the condition of its little Creek is regulated, and may, from time to time (unmiraculously enough), be quite overset and reversed? Such a minnow is man; his Creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence through *Æons of Æons*." ("Sartor Re-sartus.")

This is a question which must be settled before we can proceed one step with the discussion. It is impossible to argue with an opponent unless we are agreed as to the use of the middle terms common to both. The adversaries of Christianity assert that a miracle is a violation of the established order of the universe. We say that it is not a violation of the established order of the universe. On the contrary, we say that the natural and the supernatural taken together, constitute the one system of things. The opponents of Christianity say that a miracle is a suspension or violation of immutable laws which God ordained from the foundation of the world. We say that a miracle is simply the manifestation of a higher law not yet fully comprehended by science. It is not something against what men call nature, but something above nature, the result of a power acting upon nature in harmony with its established laws. The skeptic defines a miracle as the effect of an arbitrary power acting altogether independent of means. We say that miracles are effected through the instrumentality of means, but of means which are beyond the reach of human control, for the present at least. Unless, therefore, we can come to some mutual understanding as to the meaning of the terms we use, it is manifest that no common ground of reasoning can be found.

There is equal uncertainty and want of agreement in the use of the word nature. Men talk fluently about the "laws of nature," "the order of nature," "the uniformity of nature," and sometimes of "eternal nature," without any

precise and definite ideas. At one time the term nature is used to denote the essential attributes of a thing which constitute it what it is, as the nature of light, heat, electricity. At another time it is used to denote that by which the constitution of a thing or a being is determined, as nature has done this or that. In the writings of some, nature comprehends the sum of all phenomena, the universe of created being. In the language of others it means an "unknown *something*" underlying all phenomena, an impersonal power or agent which is the cause of all things. Sometimes it is used to designate material existence as contradistinguished from mind; at other times as embracing both. One philosopher tells us that "nature is the empire of mechanical necessity," another says that "nature is a system of things subject to the action of free powers, and permitting fortuities and contingencies." The "laws of nature" are now spoken of as rules imposed upon nature by an intelligence, a reason which is above nature; and at another time they are spoken of as real entities, forces, and causes. Thus, by turns, nature is ideal and real; is lawgiver and subject; is effect and cause; is creature and creator. Can it be possible that we can extricate ourselves from the confusion and perplexity occasioned by this loose and equivocal use of language? We cannot even think clearly, and we cannot reason accurately, until we have learned to use the terms natural and supernatural in a strict and definite sense.

The German philosophers, it is generally conceded, are more exact and precise in the use of language, and they em-

ploy the term nature in a very precise and uniform sense. In the philosophy of Germany, nature and its correlatives, whether of Greek or Latin derivation, are, in general, used to express the world of matter in contrast with the world of mind. "Whatever," says Coleridge, who derived his philosophic views from the Germans, "is comprised in the chain and mechanism of cause and effect, of course necessitated, and having its necessity in some other thing antecedent or concurrent—this is said to be natural; and the aggregate and system of all such things is nature." It is therefore a contradiction in terms to include in nature the free will of man, or the volition of the Deity, since, by its very definition, a free will is that which originates, causes, determines, an act or state or being. It is true we sometimes speak of the "nature of the soul," "the nature of God," and of a free volition as "natural," but then we use the term "nature" in a tropical or accommodated sense. Nature, then, let us clearly understand, is the empire of mechanical necessity. It is the world of matter with its properties and laws, and these laws simply express the *relations* of resemblance, coexistence, and succession. It is the system of things in which we have only continuity and uniformity. Nature, let me again repeat once for all, is the world of material, sensible phenomena. And the laws of nature are the uniform relations observed in the recurrence of material phenomena. On this last point I shall quote the words of three men who will not be suspected of any undue prepossessions in favor of theology. Herbert Spencer says,

"Law is simply the uniformity of relations among phenomena." Montesquieu has said, "Laws are the necessary relations which spring from the nature of things." And the Duke of Argyle says, "Laws are simply an observed order of facts." Laws, then, it is admitted, are not real *causes*, they are simply *relations*, and nature is simply a series of related *effects*. Whenever we come to inquire after, and deal with real entities, powers, and causes, we pass beyond the field of Physics and enter the realm of Metaphysics. We quit the Phenomenal and deal with the Metaphenomenal.

Now, if this be nature, where shall we place *mind*? and especially that grand essential power of mind, or spirit, we call *will*, or *personality*? If the testimony of consciousness is to be at all relied upon, its deliverances are direct, emphatic, and conclusive, the will is free. The attempt on the one hand to deny, and on the other hand to prove, that "I am free," is only equalled in absurdity by the attempt either to deny or to prove that "I exist." I know that I am free just in the same way that I know that I exist, by direct, immediate consciousness. The mind of man is not material, and it is not governed by the laws to which matter is subject. It is true we speak of laws of mind, and of their absolute necessity in relation to thought. But as Hamilton justly says in his Logic, "You must not suppose that these laws and that necessity are the same in the world of mind as in the world of matter. For free intelligences, a law is an ideal necessity given in the form of a precept which we ought to follow, but which we may also violate if we please; whereas,

for the existences which constitute the universe of nature, a law is only another name for those causes which operate blindly and universally in producing certain inevitable results. By *law of thought*, or by *logical necessity*, we do not, therefore, mean a physical law, such as the law of gravitation, but a general precept which we are able certainly to violate, but which if we do not obey, our whole process of thinking is suicidal, or absolutely null." Mind is an active power, and not a passive thing. It does not stand in the chain of cause and effect. It has an original spontaneity. It is self-moved and self-determined. It has a creative power. It can originate its own states and acts. It is essentially *free*. And if nature be the empire of mechanical necessity, we cannot say of such a free power that it is a part of nature. It is something above nature. It is capable of acting upon nature. It can control, modify, and conquer nature. And there is no other word which can express the relation of Personality to nature but the word supernatural. Here, then, we have found the supernatural,—found it not in the domain of theology, but in the domain of philosophy.

In the language of a sound philosophy, nature will stand for matter with its phenomena, properties, and laws; and the supernatural will stand for spirit with its reason, its energy, its freedom, which first ordained the laws of matter, and still controls, collocates, and subordinates these laws to higher purposes and nobler ends. Thus we conclude that this one world-order unfolds itself in two distinct spheres, —an order of nature in which necessity reigns, and an

order of moral life in which freedom reigns. In the first there is absolute uniformity from age to age; in the latter there is diversity, contingency, and even the possibility of disorder and sin.

The two spheres of the one realm of being are clearly marked to our experiential knowledge. On comparing the actions of men with the events of the material universe, and even the movements of instinctive brutal forms of sense, we can at once recognize an intrinsic and radical difference. The movements of the planetary orbs are regular and uniform, and may be noted and formulated with mathematical precision. Terrestrial changes occur in unbroken succession, the same antecedents being always followed by the same results. The laws of crystallization and chemical affinity are never broken; chloride of sodium never has failed to crystallize in a cuboid form, and oxygen and hydrogen always combine in the same definite proportions. Vegetable life and organization are ceaselessly uniform, there are always the same morphological forms. Unreasoning and instinctive life never leaves its sphere. The bee builds the same hexagonal cell she built before the flood. There is an all-pervading order in the physical world.

We now enter the sphere of human activity,—the moral world. And here we find that events do not transpire under a law of uniform sequence. Human actions cannot, like the movements of the planets, be reduced to statistical tables. The history of humanity does not give exact prevision of the future, as does the history of physical science. Man has

a pluripotent, alternative power. His will is a pluri-efficient cause, that is, it has "the power or immunity to put forth in the same unchanged circumstances either of several volitions, or supposing a given volition to be in the agent's contemplation, it is the unrestricted power of putting forth in the same circumstances a different volition instead." This is the realm of *freedom*, the sphere where virtue, praiseworthiness, nobility, heroism, self-sacrifice, may have place; and it is also the sphere where disorder, lawlessness, and sin may occur even while the demand of reason and conscience is for order and harmony.

And, now, the point to which I desire to call your attention, and upon which I intend especially to insist is that to some extent at least, yea to a large extent, the world of nature is subordinated, subject to the higher world of mind. The world of nature is a system of things designed to be governed, modified, and subordinated by free moral powers. Man can act, does act, upon the chain of cause and effect in nature. He can control and direct the forces of nature. He can so collocate and adjust the properties and forces of matter as to accomplish the purposes of his intelligence, and bring about new results which nature alone, by her own internal workings, could never have produced. Now, if these propositions can be fully established, then all objections to the direct interposition of God in a supernatural way to instruct and redeem men are swept away. For if the human, the finite mind, can control and modify natural laws, no rational man can deny to the Infinite Mind the power to

control and modify, to restrain or accelerate, the action of natural laws, and this is all that we claim in the miracles of Christ.

Has, then, man this power over the physical world? To answer this question fully, and to exhibit all the evidence upon which the affirmative rests, would be to write a volume on the power of mind over nature. Mr. Marsh has written a large volume on one single branch of this interesting subject, the power of man to modify the physical geography of the globe. I refer to his work on "Man and Nature." There are some excellent chapters on the same theme in Sir Charles Lyell's "Principles of Geology." Other works might be written on the power of man to control and subordinate the mechanical, chemical, and electric forces of nature; on the influence of mind upon the vegetable life of the globe; and also on the power of man to modify and change the instincts, the habits, and even the physical development of the animal creation.

That man has modified the physical geography of the globe cannot be doubted. By his free intelligence he has altered the climatal condition of whole tracts of country, and changed the physiognomy of the globe. He has materially affected the fall of rain by the felling of timber, or by the planting of trees. There was a time when in Lower Egypt rain rarely fell in any considerable quantities. During the French occupation of Egypt, about 1798, it did not rain for sixteen months, but since the planting of more than twenty millions of trees by Mehemed Ali and his successors, there

now falls a good amount of rain, so that real showers are now no rarity. Man has materially extended or materially circumscribed the geographical boundaries of plants and animals. He has learned to control the mechanical, chemical, and electric forces, and he subordinates them to his purposes. If he lifts a stone from the earth, and suspends it in the air, or locks it in the bridge which spans the river, the law of gravitation is held in abeyance, or subordinated to the higher law of intelligent purpose and free action. By the collocation or readjustment of mechanical forces, he overcomes the resistance of winds and tides, and propels his vessel across the furious deep. He seizes the lightning in the clouds and guides it harmless to the earth, or sends it along the telegraphic wire to carry his thoughts or chronicle his acts to the ends of the earth. He loosens the most intricate combinations of elementary substances, and recomposes them in new forms, such as nature's laboratory never produced. He solidifies carbonic acid gas, freezes water at the tropics, and even in red-hot crucibles in the temperate zone. He makes new chemical substances, such as are not found in nature, and which are of the utmost value in medicine and the arts. Man has also modified and changed the development of vegetable life. He has removed plants from their original habitat, placed them in new conditions, and they have undergone changes in consequence, so great as scarcely to be recognized as the same species. Single flowers have been changed to double flowers, as in the rose and the dahlia. Spines and thorns have been obliterated. Creepers

have been made to stand erect. Biennials have been changed to annuals. The color of flowers has been strangely altered, even from red to blue. And fruits have been astonishingly modified in size, in color, in flavor, by the skill of man. And, finally, man has marvelously changed the physical development and habits and instincts of animals. They have been altered in size, as may be seen in the Arabian racer and the London dray horse, which are unquestionably one species. Instincts have been obliterated or rendered dormant, as in the horse; and new instincts have been developed and become hereditary, as in the pointer and retriever dogs. The common rock pigeon has, by the manipulations of man, been changed to the tumbler, the carrier, the trumpeter, and the fantail. These, and numberless other examples which might be given, show the power of man over nature. On this subject I have great pleasure in quoting the words of Mr. Wallace, the real author of the doctrine of "Natural Selection." "At length, however, there came into existence a being in whom that subtle force we term *mind*, became of greater importance than his mere bodily structure. Though with a naked and unprotected body, this gave him clothing against the varying inclemencies of the seasons. Though unable to compete with the deer in swiftness, or with the wild bull in strength, this gave him weapons with which to capture or overcome both. Though less capable than most other animals of living on the herbs and the fruits that unaided nature supplies, this wonderful faculty taught him to govern and direct nature to his own

benefit, and make her produce food for him, when and where he pleased. From the moment when the first skin was used as a covering, when the first rude spear was formed to assist in the chase, when fire was first used to cook his food, when the first seed was sown or shoot planted, a grand revolution was effected in nature, a revolution which in all the previous ages of the earth's history had had no parallel, for a being had arisen who was no longer necessarily subject to change with the changing universe,—a being who was in some degree superior to nature, inasmuch as he knew how to control and regulate her action, and could keep himself in harmony with her, not by a change in body, but by an advance of mind... Man is, indeed, a being apart, since he is not influenced by the great laws which irresistibly modify all other organic beings. Nay more; this victory which he has gained for himself, gives him a directing influence over other existences. Man has not only escaped 'natural selection' himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised. We can anticipate the time when the earth will produce only cultivated plants and domestic animals; when man's selection shall have supplanted 'natural selection'; and when the ocean will be the only domain in which that power can be exerted, which for countless cycles of ages ruled supreme over all the earth." ("On Natural Selection," pp. 324-326.)

The system of nature, then, we conclude, is one in

which there are general laws securing uniformity, and yet permitting of such collocations and dispositions of physical forces by the agency of mind, as shall result in individual changes, extraordinary complications, and fortuitous events. There are not only necessary events, but also contingent events. Nature is not sternly rigid, but flexible, pliant to the hand of man. Nature is certainly controlled by finite mind, why can it not be controlled by Infinite Mind? If man can mould, control, modify, and subordinate nature so as to accomplish the designs of his intelligence, and convert a destructive agent, like electricity, into a beneficial agent, I cannot see why the Deity, the God who made all and sustains all the powers of nature, may not control and subordinate nature to secure benevolent purposes, and grand moral results. In the light of these facts the objections to the supernatural in religion melt away.

The prevalent notion of the supernatural among sceptical men is that of a power acting independent of all means, whereas the true conception is that of power exercised through means that are yet beyond our knowledge and our control. A miracle, therefore, is not a real violation of natural laws. God has no need to violate his own established order of the universe. Miracles are part of the Divine order. "They are not disturbances and disorders, but the high and shining points of the course of nature where it celebrates its festivals. They are the supernatural beaming forth from the inmost life-ground of nature. They are the clear flashings of the Creative Spirit through the veil of

matter, while in the ordinary course of nature it only shimmers through the natural event as a soft, mild radiance." ("Bremen Lectures," pp. 103, 104.) They are the control and subordination of nature to the moral order of the universe, which is, in fact, the highest law of the universe of being, because Mind is infinitely superior to matter. Man's acting upon nature proves him a power above nature. The human is higher and nobler than the natural. The result of man's action is the production of something which nature cannot produce, for nature never built a house, or made a watch, or constructed a locomotive. Such works are *super*—above the natural. God's action on nature is much the same as man's action on nature. The difference between finite power and infinite power constitutes the Miracle.

To our mind it is just as easy, and just as rational, to believe in a miracle, say the turning of water into wine, as to believe that water can be frozen in a red-hot crucible. Finite knowledge achieves the one, infinite knowledge achieved the other.

Now, that God has thus acted upon nature, acted out of the regular succession of causes and effects established in nature, may be easily shown.

Creation was the first miracle. That first beginning of time, that first production of the primordial element or elements out of which all things were formed, was a miracle, for before time existed there was no succession, and therefore no order of nature. The testimony of the rocks is full of such miracles. There was a time when our earth was

once a molten mass of liquid rock, when there was not a spore, a cellule, an atom of life, within its dark domain, when all nature from its centre to its circumference was a creation of dead, inorganic matter, and in the operation of mere natural law, must have so remained forever. The geologist can take up in his fingers the fossil remains of the first form of life which was brought into existence on our planet. The act by which the first organized life was brought into being was above nature, a supernatural act, a miracle. Even Darwin admits that "life was first breathed into the first form or forms by the Creator." Was not that a supernatural act, a miracle; dead matter became alive. Where is the difference between that act, and the bringing of a dead Lazarus to life? Life is not the result of physical and chemical forces, it is something which transcends chemistry, and has its origin directly in Creative Power. So says the Bible. So says the best and most recent science. M. Cland Bernard, Pasteur, Quatrefages, Dr. Beale, Professor Huxley, Murphy, are all agreed on this point. Dr. Franklin's late experiments (recorded in *Nature*, vol. iii. No. 64) are decisive. Spontaneous generation cannot be proved to be an ordinary nature-process. The initiation of life in the universe is an epochal event. It is the extraordinary course of nature; it is a miracle quite as great as revelation supposes.

The appearance of rational intelligence on the earth is equally a miracle. It cannot be accounted for by habit, variation, and natural selection. This has been abundantly

proved by Murphy in "Habit and Intelligence," and by Mivart "On the Origin of Species." "We know, from the testimony of science, that God has interposed in the natural history of our earth to place man upon it. This was, in the fullest sense of the word, a supernatural interposition of creative power, a miracle. The placing of man upon the earth, in any other way than by the operation of natural law, in any way contrary to our experience, was a tremendous miracle. God interposed supernaturally to place man upon the earth. How, then, can there be any violation of analogy in His interposing supernaturally, in the way of Christianity, to organize a divine society, and recreate man to purity?" ("Plurality of Worlds.")

What, then, is the Biblical conception of nature? It is the living vesture with which God clothes himself and becomes manifested to man. He continually upholds all things by His power. He is the life of nature and He is the law of nature. The uniformities of nature are the result and the proof of His perfection and immutability. None of the forces or energies of nature have an existence independent of God, all is pervaded, upheld, animated, directed by Him who made the whole. From that fullness of power and life which flows from Him through the world as its innerlife, He can, by a special volition, originate something new, which is a manifested miracle, just as His ordinary working is a concealed miracle.

I hold, however, that if you explained all the miracles away, you have not explained Christianity away. As Car-

lyle has said, "The Christian religion once here cannot pass away." Religion and philosophy are the two great facts of human thought, facts real and uncontested. "Christianity," says Cousin, "is the last religion which has appeared upon the earth; it is the end of the religious movements of the world, and with it all religion is consummated. In fact, Christianity, so little studied, so little understood, is nothing less than the summing up and crown of the two great religious systems which reigned by turn in the East and in Greece." That is, it is part and parcel of the development of human history as planned by God.



